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For the Christian Journal.

THE COUNTRY CLERGYMAN, NO. I.

Reflections for the New Year.

THE shortness of human life, and the rapidity with which it flies, ought ever to be to mankind subjects of serious reflection. When we consider how day after day, week after week, month after month, and year after year, are passing imperceptibly away, without leaving scarcely a trace of their existence behind them; when we reflect how short the term of our days is, even at the best, how few the years of the longest life, and how much fewer the years of the greatest portion of mankind; with what serious and sober feeling ought we to be impressed? "Our days upon earth," saith holy scripture, "are a shadow." No description of human life could be more correct, both as it respects the actual length of it, and the impression its events leave upon us. Like the shadow which at one moment is seen, and at another moment is gone, so are our days when compared with the endless years that fill the great period of eternity. Man springs into life, spends a short time among his fellow mortals, decays, and sinks again to the dust from whence he was taken. Another succeeds him, pursues the same path, and sinks also into the grave. Another, and another, in like manner rise up and fill their places, and in like manner become inhabitants of the tomb. So that the term of each is in reality a mere shadow, that flits before our eyes and vanishes. What a solemn consideration!—Let us enlarge a little upon this idea. Let us fancy ourselves, for a moment, upon an eminence from which we can view all the nations of the earth, with all the human beings they contain. Let us also fancy ourselves possessed of lives equal in length to the duration of time; and

VOL. VI.

then let us take a survey of the human species. One generation we behold rise up, spend a few years, and then pass to their long home. It is followed by another, that by a third, and so on to the end of the world. Each of these generations is composed of many millions of inhabitants of all ages, some just beginning to draw the breath of life, some advanced to childhood, some in the bloom of youth, some in the meridian of their days, and some on the borders of the tomb. Our attention is principally employed in contemplating those who depart from life. We behold the aged every day, every hour, nay, every minute, sinking into the grave. Their places are filled up, and they are forgotten. Those in the vigour of life, soon also reach old age, and disappear. The youthful part have advanced to fill their places, and have met with a similar fate. Children and infants have become incorporated with the young, the middle-aged, the old, and the dead. Other infants, children, youth, middle-aged, and old men, have taken their places, and are pursuing the same path. Like a forest of trees, where we at all times behold some dead, some dying, some flourishing in strength and beauty, and some just springing from the earth; so are the inhabitants of this world; there is no stability among them, they flee as it were a shadow, and never continue in one stay. Our minds are struck with awful and solemn feelings, when making reflections like these. How trifling, how insignificant does each individual of this innumerable multitude appear? Like the evanescent shade, they now are, and now are gone. While the sun of life beats upon their heads, they appear; but when the clouds of death obscure that sun, they vanish, the shadows are no more seen. Like the tender leaf, they flourish during the spring and summer of their days; but when autumn

and winter arrive, they wither and fall to the ground. How justly then, when we compare the life of man with time, may it be called a shadow? But when we look back upon our own lives, when we each one of us review the days that we ourselves have spent, the comparison will appear still more just. Does not the time past of our lives seem like a shadow? Is it not as a dream, as a tale that is told? Is there any substance, any reality left? Look back upon yesterday. Where is it? It is gone. Like the fleeting visions of the night, it cannot be recalled. Look back upon last month. Where is it? It is gone. Like the empty shadow, it is beyond our grasp. Look back upon the last year. Where is it? Like a wave of the sea, it for a while showed its head, but it has sunk again into the immeasurable ocean of eternity. Look back upon your past lives. Where are they? Like the evanescent dew of the morning, they have vanished for ever.

Let us look back also upon the most important events of our past lives; those events to which, before they took place, our most anxious attention was directed. Where are *they* now? Past, never more to disturb us. What joy have we experienced at certain periods, when some long-expected and desirable occurrence has taken place! What fears and anxieties filled our breasts, before the event, lest some unforeseen circumstance should cause a disappointment! Where are these fears, these anxieties and joys now? Gone, and forgotten. Other anxious feelings have taken their places, and are causing in our breasts the same agitations. What sorrow has filled our hearts, when some unlooked-for and mournful event has occurred, when perhaps a friend or relative who was near and dear to us, has dropped into an untimely grave! How have our souls been harrowed up with the most painful emotions, and how indifferently have all earthly objects then appeared to us? How insipid all those pleasures in which we had formerly engaged? The world had lost its charms, and sorrow and mourning alone filled our breasts. Where now are these sorrows and mournful lamentations? Gone

too, and forgotten. Like the dark and stormy cloud which sometimes obscures the sun, so they for a short period broke in upon our pleasures; but these clouds have dispersed, and the sunshine of our former enjoyments beats upon our heads. So justly may our days and years, and all the events of our lives, be compared to a shadow. Nothing here below is lasting. Eternity alone is permanent and substantial.

If then such are the world and the things of the world, what is the course which we ought to pursue while here below? Is it not our interest to grasp the present with all our care—to lay hold of time before it flies, knowing that it can never be recalled? Surely if life is but short at best, we ought to make the most profitable use of the time we enjoy. We should consider for what end we were sent into the world, and apply ourselves diligently to its accomplishment. If our existence is to terminate here, we should strive to enjoy this life, we should seize with avidity the pleasures it affords, we should eat and drink lest to-morrow we die. But if our existence is not to terminate here; if this is only the beginning of our days; if beyond the grave there is to be an existence that will never end,—and such I hope we all believe to be the truth—then our interest is to act as those whose home is not in this world, but who are looking forward to a house not made with hands, eternal in the heavens, whose builder and maker is God. This world was designed by our Creator to be to us a state of probation. Like children sent to school, in order to prepare them for the proper performance of their duties, when they come to man's estate, and to enable them to fill the stations they may be in with honour to themselves and usefulness to their fellow men; so are we, as it respects the world to come. This life is to us a school, a probationary state of existence. We are beset on all sides by temptations. We are attacked by foes within and foes without. The world, the flesh, and the devil spread before us their allurements, to draw us aside from the paths of virtue. He who resists these temptations, and preserves his heart free from their dominion, will

receive the rewards which God has promised to his faithful servants in the next life. He will enjoy happiness inexpressible, and will dwell at his right hand, where there are pleasures for evermore. He who, on the other hand, yields to these temptations, who becomes the slave of vice, must suffer punishment in the regions of woe. When considered as a state of probation, as a place of preparation for an existence immortal and blessed, this life assumes an importance which no other consideration could give it. Although short and fleeting, yet on it depends our condition in the next world. Although its foundation is weak and uncertain, yet on it may be built a superstructure that will insure us a peaceful and happy retreat throughout the endless ages of eternity. It is then our truest wisdom to devote ourselves immediately to the important object of our being. Our days fly swiftly away. Time is always in motion, always hastening our lives to a close. We know not what a day or an hour may bring forth. Some sudden disease, some unexpected accident may hurry us from the stage of life sooner than we think. How many thousands of our fellow mortals every year fall victims to untimely deaths? Is it not then the interest of all persons to attend without delay to those concerns which will place them as it were beyond the power of accidents, to seek first the kingdom of God? Reason pronounces in a loud voice, that such should be our conduct; that our principal aim in this life should be to seek for that crown which is incorruptible; that the pleasures and honours of this world should be esteemed as of but secondary importance. If we pursue this course, and disease or death then come unexpectedly, they will not find us unprepared to meet them. We shall stand firmly on the rock of safety, and although the enemies of our peace may strive to fill us with fear, yet the spirit of him who overcame death, and burst the bands of the grave, will fortify our hearts, and enable us to say with the Psalmist—“Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.”

For the Christian Journal.

Corruptions of the Sacred Text.

I HAVE frequently, in reading various editions of the holy volume, discovered errors, some of which would make a considerable variation in the sense. They are mostly, perhaps, of a kind which may be considered as typographical; that is, *accidental* oversights in correcting the press. The two following, however, are of such magnitude, that charity itself can scarcely avoid the suspicion that they are *intentional*.

In a Bible belonging to the desk of one of the churches in this diocese, there is the following reading of 2 Peter iii. 9, —“not willing that any should perish, but that all should come to *recompense*.” the true reading is—“that all should come to *repentance*.” It is very difficult to free the mind from a suspicion that the proof-reader was devoted to that system of doctrine which *denies* that “God is willing that all should come to repentance.” This edition is in folio, on fair type and beautiful paper; printed in Philadelphia 179—.

In a Bible belonging to the desk of another church in this diocese, the change of a *period* into a *comma*, between two verses, 1 Thess. v. 18, 19, makes not only a variation, but a complete change in the sense; and in favour of the system of doctrine above mentioned. The true reading is with a period at the end of verse 18; leaving verse 19 unconnected with the former: thus,—“In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit.”—Here are *two distinct* precepts of the Apostle. Give thanks in every thing, as God has willed or directed. Quench not the Spirit. But in the edition of the Bible named, it reads thus,—“In every thing give thanks; for this is the will of God in Christ Jesus concerning you, quench not the Spirit.” Here is only *one* course of thought: give thanks under all circumstances, for it is the will of God that the Spirit in you shall not be quenched. By so slight a variation is the Calvinistic doctrine of final perseverance forced upon a passage which affirms directly the reverse.

For if the true reading be preserved, it implies that we *may* quench the Spirit."

Lest I should be mistaken in saying that the above reading is unauthorised, I have referred to Griesbach, Hammond, Macknight, Doddridge, Poole's Synopsis, and Poole's Annotations, and do not find a hint that the passage would bear such a modification. They refer the language, "this is the will of God," to the *previous* clause or previous verses, and not to the verse following. This edition is a large quarto, London, 1793, on excellent type and paper. It appears to be of the kind noticed in the journal of the house of Bishops for 1820, p. 54; an edition issued in "evasion of the law," "by the appending of a few notes in the lower margin, with the intent of their being either retained or cut off at the pleasure of the purchaser." In this copy a very few insignificant notes, occupying one line low down in the margin, are retained; enough to make it evident that it is one of the spurious editions described, and thus sanction the belief that the above error is not unintentional.

While on this subject it may be added, that in a school-bible printed some years ago in Connecticut, it was found that the words "whom *we* (Apostles) may appoint" to be deacons, were changed to "whom *ye* (people) may appoint," Acts vi. 3. Such a corruption would "wrest scripture" to an approval of lay ordination.

CLERICUS.

Abstract of the Proceedings of the Annual Convention of the Diocese of Connecticut, held in St. John's Church, Waterbury, on the 6th and 7th of June, 1821.

THE Convention was composed of the Right Rev. Bishop Brownell, twenty-eight Presbyters, four Deacons, and Lay Delegates from thirty-one parishes.

The Convention was opened by Morning Prayer, conducted by the Rev. Charles Smith, Rector of St. Matthew's Church, Wilton, and ——— Church, Ridgefield; and a Charge to the Clergy by the Bishop.

The Bishop delivered the following address to the Convention:—

MY BRETHREN OF THE CLERGY,
AND OF THE LAITY,

In pursuance of the Canon "providing for an accurate view of the state of the Church, from time to time," it now becomes my duty to lay before you a statement of the affairs of the diocese since the last meeting of the Convention.

I have administered the holy rite of confirmation in 34 parishes. The following list shows the times, the places, and the number of persons confirmed:—June 20th, at the church in Hebron, 50 persons; July 12th, at Trinity Church, Branford, 22; August 17th, at Trinity Church, Watertown, 8; 18th, at Trinity Church, Northfield, 24; 22d, at St. John's Church, Waterbury, 41; 23d, at St. John's Church, Oxford, 13; 24th, at St. Paul's Church, Ripton, 37; 25th, at St. Peter's Church, Huntington, 25; 26th, at St. Peter's Church, Trumbull, 37; 27th, at Christ Church, Stratford, 55; 28th, at Trinity Church, Fairfield, 20; 29th, at Trinity Church, Weston, 10; 29th, at Trinity Church, Reading, 11; 31st, at Trinity Church, Newtown, 22; September 10th, at Trinity Church, Simsbury, 37; 25th, at Trinity Church, Middle-Haddam, 4; 26th, at Trinity Church, Chatham, 17; 27th, at Trinity Church, Glastenbury, 9; October 10th, at St. Matthew's Church, Plymouth, 22; 11th, at St. Peter's Church, Plymouth, 40; 12th, at St. Peter's Church, Woodbury, 13; 13th, at St. Peter's Church, Roxbury, 8; 14th, at St. John's Church, Washington, 11; 15th, at St. John's Church, Milton, (Litchfield) 5; 17th, at St. John's Church, Barkhamstead, 20; 21st, at St. John's Church, East-Windsor, 4; April 15th, at Trinity Church, New-Haven, 110; 19th, at Trinity Church, North-Haven, 19; 27th, at Trinity Church, West-Haven, 27; May 10th, at Trinity Church, Wallingford, 12; 11th, at St. Andrew's Church, Meriden, 31; 27th, at St. John's Church, Bridgeport, 10; 29th, at Christ Church, Guilford, 33; June 3d, at Christ Church, East-Haven, 29—in all, 836.

It is probable that there is no part of

our country where the utility of the rite of confirmation is more duly appreciated than in this diocese. Yet even here the beneficent designs of the Church are but very imperfectly accomplished. It does not seem to be sufficiently understood that all who have been baptized belong, *in fact*, to the Church of Christ—that its privileges and benefits are their proper inheritance, and that the obligations of the Christian covenant are binding upon them : nor that it is their imperious and indispensable duty, publicly and solemnly, to assume their baptismal engagements, and live in conformity to their Christian profession. I cannot, therefore, urge it too strongly upon the Clergy, as well as upon Christian parents, frequently and earnestly to impress upon the young the nature of their vows of baptism, and the obligation which rests upon them to make a formal recognition of them by the public profession of their Christian faith. Such a public profession will have a tendency to produce in them a consistency of conduct ; and by fixing deeply in their minds a sense of the responsibility under which they live, will excite them to vigilance and diligence in the performance of their Christian duties.

On the 12th day of July last, at Trinity Church, Branford, I admitted to the holy order of Priests, the Rev. Origen P. Holcomb, Minister of that church, and St. Andrew's Church, North-Branford, and the church in North-Haven. And, on the 30th day of August, at the church in Danbury, I admitted the Rev. Daniel Somers to the holy order of Deacons—he having passed his regular probation as a candidate in the diocese, and exhibited to me all the requisite testimonials. I have also admitted, pursuant to the Canons, the Rev. Beardsley Northrop, lately a Minister of the Methodist connexion, to the holy order of Deacons. The ordination was held at Trinity Church, New-Haven, on Wednesday, the 2d day of May.

On my visit to Ripton, on the 24th day of August, I consecrated the new church in that parish, by the name of St. Paul's Church. It is a spacious, neat, and commodious building ; ho-

nourable to the zeal and liberality of the parish, and creditable to the taste of the architect. When at Washington, on the 14th of October, I consecrated the church there, by the name of St. John's Church. It had recently been finished in a very neat manner ; and I observed among the congregation a zeal, which is almost as surely the consequence, as the cause of liberal exertions for the support of religious institutions.

I have preached in all the churches where I have performed these Episcopal duties, and have also officiated in several other parishes which were either vacant, or but partially supplied.

Among the changes which have taken place in the diocese since the last meeting of the Convention, it becomes my duty to notice the death of the Rev. Dr. Smith. He was a man distinguished by his theological and literary attainments, and for many years took an active part in the concerns of this diocese. After a long life, chequered by much trouble and suffering, he has gone, as we would earnestly hope, to that better world, where sighing and sorrow shall be no more. The Rev. Nathaniel F. Bruce has returned to the diocese of New-York, and the Rev. Edward Rutledge has received letters demissory, on his removing to Springfield, in the eastern diocese. The Rev. Ambrose Todd has returned to this diocese from that of New-York, and has taken charge of the parishes of Reading and Danbury. The Rev. Beardsley Northrop, lately admitted to holy orders, has been appointed to the parishes of Oxford. The Rev. Reuben Ives has resigned his rectorship of the parish of Cheshire, with the consent of that parish, and the Rev. Dr. Bronson has been appointed to succeed him, with the Rev. Asa Cornwall for his assistant.

The following persons are, at present, candidates for holy orders in this diocese, viz.—Lemuel B. Hull, David Botsford, Bennet Glover, Shadrach Terry, William Shelton, John M. Garfield, Franceway R. Cossit, William Jarvis, Martin Snell, Seth Paddock, Richard Haughton, Ashbel Steele, Moses P. Bennet, Asa Griswold,

George Shelton, and Palmer Dyer. Of these, William Jarvis has been received, with letters demissory, from the Bishop of New-York, and Martin Snell, under the like circumstances, from the diocese of South-Carolina.

Brethren, I have now visited nearly all the parishes in this diocese. Every where I have been received with a kindness and an interest highly gratifying to my feelings. Concerning the general prosperity of the Church, it may be difficult to decide with confidence; but, from the best observations and inquiries which I have been able to make, her friends have no reason to despond. She seems to be gradually enlarging her borders, and "strengthening her stakes," while, at the same time, there appears to be an increasing degree of piety and zeal among her members. Her Clergy are every where zealous and faithful. I make this observation with the more satisfaction, as I have formerly heard them charged from abroad with coldness and indifference. Nothing but ignorance or gross prejudice could have suggested the imputation. It is my full conviction, that if there exists, in any part of our country, a body of Clergy who, by their labours and privations, their industry and fidelity, approach to the model of the primitive ages of the Church, such men are to be found among the Episcopal Clergy of Connecticut. To ensure the continued prosperity and advancement of the Church, nothing is wanting, with the blessing of heaven, but the continued zeal and perseverance of her friends. There is nothing in the circumstances of the times which can warrant a relaxation of either. On the contrary, the excitement with regard to religion, which seems to prevail through the greater parts of the State, furnishes ground to the friends of the Church for the exercise of a more especial degree of vigilance. From the Clergy, in a particular manner, it calls for increased watchfulness and zeal. The present is certainly a period when people in general are more disposed than usual to attend to the concerns of religion. Not that we have reason to believe there is any special effusion of the Spirit of God in any particular region; but the

excitement which has been raised in the community, has led people to give more heed to those ordinary influences of the Holy Spirit, and to those ordinary means of grace, which are at all times dispensed in such measure as to enable all who will co-operate with them, to work out their salvation, through the merits of the Redeemer. But if the people are disposed to hear, and to inquire, whatever may be the cause, it is the especial duty of the Clergy to warn and to instruct. More especially is this their duty, at the present period, that they may guard their flocks from the delusions and errors of ignorant teachers; and lead the inquiring mind to just and rational views of that way of salvation revealed in the Gospel.

I cannot omit, on this occasion, to reiterate to the Convention the recommendations, contained in my last address, for the establishment of Sunday schools in every parish throughout the diocese. In these schools are to be trained the future members of our Church. It is of incalculable importance, as a safeguard from the errors with which they will be surrounded, that they should be early made acquainted with her doctrines, and the import of her services. I hope there will not fail to be found in every parish a sufficient number of pious individuals who will be willing to devote themselves to this "labour of love." To withdraw the youth from profane amusements on the Lord's day, to animate and direct their devotions, and to lead their ductile minds into the paths of true religion, is a work which may well engage the attention, and call forth the charity of the pious members of our Church. I know of no object which, from such small beginnings, is calculated, in its remote results, to produce so extensive an influence on the happiness of individuals, the welfare of society, and the great interests of religion.

I must also again urge upon the Convention, and the Church throughout the diocese, an increased patronage of the Society for the Promotion of Christian Knowledge. The great objects of this Society are to distribute the Bible gratuitously to the poor, to disseminate the

Book of Common Prayer and religious tracts, and to support Missionaries: all of them objects of primary importance to the cause of religion.

The *Bible* is the richest gift of heaven to a benighted world. It teaches us all that we are to believe, and all that we are to do, in order to inherit everlasting life. It is our pillar of a cloud by day, and our pillar of fire by night, to conduct us on our pilgrimage through the world to the promised inheritance in heaven.

The *Book of Common Prayer* contains an excellent selection of the most useful parts of the Bible, and an admirable summary of its doctrines; and, as a manual of devotion, it is equally calculated for the house of God, and the retirement of the closet. In disseminating it we extend the knowledge of the way of salvation, and afford to our fellow men one of the most salutary guides and helps in offering up their prayers and thanksgivings to God. And even in sending forth the little tract, we send forth a messenger of good—one that is calculated to penetrate to the obscurest dwelling, to unfold to the humble inhabitant the mystery of redemption, to instruct him in his duty, and to incite him to the faithful performance of it.

The *Missionary* carries with him the Gospel and its ordinances, and all the blessings which follow in their train. He carries them, with all their comforts and consolations, to the dispersed members of the flock of Christ. These scattered members he seeks to collect into the Christian fold. He alarms the careless, and arouses the secure from their lethargy. He repairs the waste places of our Zion, and builds up the Church of the Redeemer in the most holy faith.

Such are the objects of the Society for the Promotion of Christian Knowledge. In the short time that has elapsed since the formation of the Society, I trust that, under the blessing of God, it has done much good. But the annual collections are utterly inadequate to the various and important objects it embraces. Of this you will be readily convinced when I inform you, that it has at no time been able to sup-

port more than one Missionary, and that its disposable funds are now entirely exhausted, while the labours of two or three Missionaries seem absolutely necessary to the well-being of the Church.

The Theological Seminary, established by the General Convention within this diocese, has gone into active and successful operation. There are, at present, twenty-one students belonging to the institution. Of these, however, one is absent on account of sickness, and two others by permission. I trust the measures which have been taken for the endowment of a *Connecticut Professorship* will be ultimately successful. Certain circumstances have occasioned a temporary suspension of these measures, but the liberality with which the subject has been met wherever it has been brought forward, affords a pledge of its final success.

My Brethren of the Convention, I will not detain you longer from the business on which you have assembled. Let us now proceed to it, in the fear of God, "in the unity of the Spirit, and in the bond of peace." And may the great Head of the Church grant us his blessing: may he guide us by his Spirit, and so order all our deliberations and our doings, that they may promote his own glory and the welfare of his Church.

The Rev. Ashbel Baldwin was elected Secretary, and Burrage Beach, Esq. Assistant Secretary.

The Rev. Dr. Bronson, the Rev. Mr. Burhans, and the Honourable Samuel W. Johnson, were appointed a committee to wait on the Right Rev. Bishop Brownell, to present him the thanks of the Convention, for his Charge, delivered at the opening of the same, and to request a copy thereof for publication.

The following resolutions were adopted:—

Resolved, That this Convention is fully persuaded of the great importance and utility of the objects embraced by the "Society for the Promotion of Christian Knowledge;" and that the Society be recommended to a more liberal patronage throughout the diocese.

Resolved, That the Directors of the said Society be requested to prepare a plan for the organization of auxiliary societies; and that it be recommended to the Clergy and Laity to use their exertions for the establishment of such societies in the respective parishes.

Resolved, That the Treasurer of the Society be requested to prepare a list of the contributions of the several parishes, and that the same be published in the Journals of the Convention, with the General Report of the Society.

The Rev. Mr. Crosswell, on behalf of the Board of Direction of the Society for the Promotion of Christian Knowledge, made the following report, which was read and accepted, and ordered to be inserted on the Journals:—

Third Annual Report of the Board of Direction of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge.

In presenting their Third Annual Report to the Convention, the Board can only again express their regret, that the funds of the Society, for the year past, have been altogether inadequate to the vigorous prosecution of the great objects of the institution. While the calls for Bibles, Prayer Books, Tracts, and Missionary labours, have been uncommonly pressing, the Board have been able only partially to supply the demand; and unless a more general and united effort be made to increase the funds of the Society, they can say nothing to encourage future expectations without the fear of disappointing them. Under these circumstances, the Board beg leave to suggest to the Convention, and to the diocese at large, a few considerations in favour of a more extensive and liberal patronage of the Society.

As ignorance of God, and his attributes, is the prolific source of all religious error and all moral evil, it is a matter of the first importance, that every member of the Christian family be well instructed in the truths of divine revelation. It should be the primary object with those who would do good to their fellow men, to extend to them the means of acquiring a true knowledge of the Gospel. By awakening a spirit of

inquiry—by informing and enlightening the understanding—and by drawing the attention to the things which concern the soul—the way is opened for improving the condition and promoting the best interests of society. For these benign purposes, the Bible is undoubtedly the first, the best, and the surest instrument: and it cannot be necessary, at this day, to advance arguments to show the propriety of adopting such measures as may afford to all men the opportunity of consulting and searching its sacred pages. But, while the Bible stands pre-eminent among the means for propagating the knowledge of God, we have no reason to doubt, that other and inferior instruments may be employed as useful auxiliaries in the great work. Short and simple tracts—plain and lucid expositions of the sacred text—familiar explanations of the general system of divinity, and of the nature of the Christian Church, with its sacraments and ministry—and such solemn admonitions and earnest appeals to the heart and understanding, as these various topics may suggest—are all highly serviceable: and, by being thrown into general circulation, and put into the hands of the young, and those who have neither the time nor the disposition required to digest volumes, may eventually produce effects of the most salutary nature. And, while the welfare of our fellow men is thus promoted by religious instruction, an additional mean may be found for effecting the same benevolent object, in a more general diffusion of such a system of devotion, as may unite the hearts and voices of all Christian people in the worship of God. When the reason is convinced, and the understanding well informed—when the heart is warmed, and the affections are turned to the bountiful Author of every good and perfect gift—how great are the advantages to be derived from a form of sound words, in which the Deity is addressed in suitable and becoming terms, in which all the wants and desires of man are expressed, and in which all the devout feelings of the soul are drawn out and fully displayed! What a help is afforded to the timid—what a guide to the illiterate—what a check upon rash

and misguided lips—what a restraint upon the wild flights of imagination—by a system, which preserves outward decency and order, while it fans the flame of devotion, and kindles the affections of the heart into rapture! But with every other blessing in his possession, the Christian is deprived of the highest enjoyment of his religion, if he is unhappily so situated, that opportunities for partaking of the sacraments of the Church, seldom or never occur to him. Baptism, by which his tender offspring are engrafted into the body of Christ's Church, and the Lord's Supper, by which he is united in holy communion with the Divine Head and all the members of the household of faith, are ordinances essential to the preservation of his spiritual life. How important, then, is the work of carrying to the dispersed members of the Christian family, through the agency of duly qualified Missionaries, the benefits of these ordinances! What a sure mean of promoting, not only their individual welfare, but the general good of the whole household!

Such are among the means by which the great end proposed may be promoted; and such are the leading objects of the Society for which patronage is so much wanted, and so earnestly solicited. May we not, then, on such an occasion as this, address our brethren of the Church in the affectionate language of the Apostle—"As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Whether we consider the term *opportunity* as relating either to the circumstances under which we are placed, or to the means which we possess, or to the time which is allowed for discharging our duty, this injunction is well worthy of our attention.

With regard to *local circumstances*, we are, indeed, placed in a community where, we would hope, no man can be totally ignorant of God and his attributes. In no part of the world do the people more generally possess the Bible and other means of religious instruction. But even here, it must be acknowledged, that some traces of this ignorance are discoverable in the par-

tial prevalence of error and moral evil. It is a melancholy fact, that some families, and many individuals, are destitute of the knowledge which divine revelation affords. They are, undoubtedly, in most cases, blind, through their own shameful stupidity; and ignorant, because they will not seek information. But this furnishes no argument against exerting ourselves to do them good. The gift of a Bible, or a religious tract, especially if accompanied by a little seasonable and solemn admonition, may be a happy mean, under God, of arousing them to a sense of their danger, and of laying the foundation for their recovery from a state, of all others the most wretched and deplorable. But these are not the only cases in which gifts of this description may be highly serviceable. Families and individuals, who are neither stupidly blind nor wilfully negligent, may not have the ability to furnish themselves with sufficient means of religious instruction. In the household of faith, we must always expect to find, according to the declaration of our Saviour, many of the poor and needy. And in what way can we extend our beneficence to these our brethren so acceptably as in furnishing them with that knowledge which will make them wise unto salvation? While it is admitted, however, that few of the people of this community are destitute of religious instruction, it is but too true, that of books of devotion there is a lamentable deficiency. Even in the largest and most opulent parishes, the number of Prayer Books will fall far short of the number of worshippers; and, in many cases, and more especially in parishes of recent organization, this deficiency is so great, that a small portion only of each congregation can enjoy the distinguishing excellencies of the public service of our Church. Here, then, is abundant room for the exercise of our benevolence, and of the manifestation of our love towards the brethren. But we shall probably find our sensibility more strongly excited, when we reflect on the number of the dispersed members of the Christian family, even within this diocese, who are deprived of the regular ministrations of the Church, and of the benefit of the

Christian sacraments. Many parishes, being too small to procure the regular administration of the ordinances, and others, being too remote from a settled clergyman to enjoy occasional visitations, cannot, without the aid of Missionary labours, participate of those comforts which belong exclusively to the household of faith. Hence, we perceive, that with regard to the circumstances under which we are placed, the opportunity for contributing to the welfare of the Christian family is too favourable to be neglected.

And, next, as to the *means* which may be devoted to the service of the household of faith—it is not the rich alone who possess these means. On the contrary, there are very few who may not spare something for an object so important to their brethren. From those to whom much has been given, much of course will be expected: but the case of the poor widow, who cast her two mites into the treasury, is recorded in the Gospel, to teach us, that even out of very small incomes, some portion may be appropriated to works of charity and benevolence. With regard to means, therefore, God, in his good Providence, has given us the opportunity of doing good: and, with this opportunity, we cannot neglect the necessities of any member of his household, without evincing a great want of gratitude for the blessings which we possess.

And, lastly, as to the *time* which is allowed us for doing good—let us reflect, that the opportunity may be soon lost, and lost for ever. By every thing around us we are admonished of the danger of delaying a known and obvious duty. Every incident serves to teach us the brevity and uncertainty of life, and the transitory nature of all earthly things. We know that the concerns of time must soon close, and that the present opportunity for promoting the welfare of the Christian family may soon pass away. Let us be persuaded, then, even now, while we have this opportunity, to do good unto all men, and especially unto them who are of the household of faith. Let us, by an active and zealous co-operation, strengthen the hands of this Society.

Let us contribute to its funds, according to the measure of our ability. Let us lend our aid, by every means within our power, in extending the benefits of religious instruction, and of the worship and sacraments of our Church, to the scattered and destitute members of the Christian family. Let us not flatter ourselves that all our brethren are amply provided for, and that our contributions are unnecessary. This idea is contradicted by facts which fall under our daily observation. And shall it be said, that, in a community generally distinguished for piety, and for correct moral habits, a single individual shall be deprived of the glorious privileges of the Gospel? Shall it be said, that here, a human being shall be seen sinking in moral ruin, and that no hand is stretched out to help him? Are we willing that such a stigma should rest upon this fair portion of God's heritage? Neither let us excuse ourselves from this duty by pleading a want of ability. By severally deducting a trifle from some of our needless expenses, we may soon save a sum which, in the aggregate, will be sufficient to carry the word and ordinances of God to every family in the diocese. Let us, then, cheerfully make the sacrifice required. Let us abate a little of our luxury for so beneficent a purpose. It will eventually afford us more comfort than the enjoyment of all the luxuries of the world. Nor let us so far deceive ourselves as to postpone to a future opportunity a duty which we may promptly discharge. Other opportunities may never occur; and delay, at this important juncture, may prove almost as fatal to the benevolent designs of the Society as total defeat. Now that we have time, therefore, let us improve it—as we have means, let us apply them—and, in the opportunity that is now afforded us for doing good, let us rejoice, trusting that the Lord will bless our honest exertions, and sanctify them to the salvation of souls, and to the promotion of his own glory. *Let us not be weary in well-doing: for in due season we shall reap, if we faint not.*

With these considerations, the Board submit the whole subject, in the earnest hope, that another year will enable

them to carry the views of the Society into more extensive and beneficial effect.

Resolved, That the parishes in this diocese, which have not made their annual contribution, for the Promotion of Christian Knowledge, be requested to make the same without delay, and transmit the amount to the Treasurer of the Society in season, that they may be inserted on this year's report.

Resolved, That the Trustees of the Bishop's Fund be requested to appoint some suitable agent, or agents, to settle with those parishes which have not yet paid their assessments to the Bishop's Fund; and that the said agent, or agents, be authorized to make the settlement in such way as he or they shall deem equitable or expedient under the present circumstances of the said parishes.

The following appointments were made by the Convention :—

Standing Committee:—The Rev. Tillotson Bronson, D. D. the Rev. Harry Croswell, the Rev. Truman Marsh, the Rev. Birdsey G. Noble, and the Rev. Asa Cornwall.

Delegates to the General Convention:—The Rev. Harry Croswell, the Rev. Daniel Burhans, the Rev. Ashbel Baldwin, the Rev. Birdsey G. Noble, the Honourable Samuel W. Johnson, and Nathan Smith, Burrage Beach, and Richard Adams, Esqs.

The following persons were chosen officers of the Society for the Promotion of Christian Knowledge, for the year ensuing :—The Right Rev. Thomas C. Brownell, D. D. LL. D. (*ex officio*) President; the Honourable Jonathan Ingersoll, 1st Vice-President; the Rev. Tillotson Bronson, D. D. 2d Vice-President; John Beach, Esq. Recording Secretary; the Rev. Harry Croswell, Corresponding Secretary.

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Putnam, William Moseley, Nathan Smith, Esq. Andrew Kidston, Joel Walter, Richard Adams, Jeremy Hoadley, Calvin Butler, Esq. and Lyman Bronson.

Messrs. Charles Sigourney, and Saumel Tudor, of Hartford, and William M'Crackan, of New-Haven, are the Trustees of the Fund, of which Board, Mr. M'Crackan is Treasurer.

The Parochial Reports made to the Bishop, and entered on the Journal, according to the Canons, furnish the following aggregate :—Baptisms (adults 90, children 266, not specified 220) 576—Marriages 145—Funerals 188—Communicants 2765.

From the account current of the Treasurer of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge, appended to the Journal of the above Convention, it appears that the receipts of the said Society, during the past year, were \$325 31 cents; and its expenses \$411 46 cents; and that there remained a balance of \$298 35 cents.

Abstract of the Proceedings of the Thirty-eighth Convention of the Diocese of New-Jersey, held in St. Andrew's Church, Mount-Holly, on Wednesday, August 22d, and Thursday, August 23d, 1821.

THE Convention was composed of the Right Rev. Bishop Croes, seven Presbyters, one Deacon, and Lay Delegates from twelve parishes.

The Convention was opened with Morning Prayer, conducted by the Rev. John Croes, jun. Rector of Christ Church, Shrewsbury, and Christ Church, Middletown; and an appropriate Sermon by the Rev. Abiel Carter, Rector of St. Michael's Church, Trenton.

The Rev. John Croes, jun. was elected Secretary.

The Right Rev. Bishop Croes delivered the following address :—

MY BRETHREN OF THE CLERGY,
AND OF THE LAITY,

It affords me much satisfaction, and ought to excite our common gratitude to the great HEAD of the Church, that

Christian sacraments. Many parishes, being too small to procure the regular administration of the ordinances, and others, being too remote from a settled clergyman to enjoy occasional visitations, cannot, without the aid of Missionary labours, participate of those comforts which belong exclusively to the household of faith. Hence, we perceive; that with regard to the circumstances under which we are placed, the opportunity for contributing to the welfare of the Christian family is too favourable to be neglected.

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The Right Rev. Bishop Croes delivered the following address:—

MY BRETHREN OF THE CLERGY,
AND OF THE LAITY,

It affords me much satisfaction, and ought to excite our common gratitude to the great HEAD of the Church, that

we have been permitted again to convene for the purpose of consulting on the means most likely to promote the true interests and highest welfare of this section of it.

As preparatory to these deliberations and their results, and as an encouragement to quicken our zeal and to persevere in our efforts; or, should it be necessary, to remind us of our negligence and want of exertion; it is provided, that a statement of the affairs of the diocese, and of the several visitations of the Bishop, be laid before you at every annual meeting. This duty I proceed to perform.

My first visit, after the close of our last Convention, was to the lately formed church at Paterson. This took place on Sunday, August the 27th, on which occasion I officiated twice. The congregation of this church continues vacant, and, though it has not yet erected a building for the service of God, encouragement was given to me that proper attention would be paid to it.

On Friday, September 22d, I visited the Episcopalians at Amwell, and preached at the house of Mr. Robert Sharp; and, on Sunday, the 24th, I also visited St. Thomas's Church, at Alexandria, at which I performed divine service, and preached twice. This congregation, I rejoice to say, has, through divine goodness, risen from a state bordering on extinction, to one comparatively prosperous. It has, indeed, so much improved, that it is not only repairing its church, which was literally in ruins, but enjoys already the stated services of the Rev. Mr. Dunn for a portion of his time.

Shortly after, on the 28th of the same month, I visited St. Peter's Church, Perth-Amboy, and administered the Apostolic rite of confirmation; on which occasion I also preached. The number confirmed was 28. St. Peter's Church preserves its standing, and has, within a few years, considerably increased.

On Friday, the 20th of the succeeding month, I visited the Episcopalians at Woodbury, and preached in the evening; and, on Sunday, the 5th of November, I also visited St. Peter's

Church, at Berkeley, and performed the same service.

The day following I repaired to Salem, and, on Tuesday, the 7th of November, I held an ordination in St. John's Church, in that town; preached on the occasion, and admitted to the holy order of Priests, the Rev. Richard F. Cadle, Rector elect of that church, and of St. George's Church, Pennsylvania. On the succeeding day I instituted Mr. Cadle into the rectorship of the church first named. In both these cases I was assisted by the Rev. Messrs. Morehouse and Douglass; the former of which preached at the institution.

The revival, and thus far the restoration of this respectable, though not numerous congregation, which, with the exception of a short time, had been for more than fifty years without a rector, and in a state but little removed from extinction; whose church, indeed, for a considerable period, had lain in ruins, the common resort of birds and beasts; the revival, I say, and re-establishment of this church, and the neat and decorous style in which its building has been repaired, are not only matter of surprise, but of joy and gratitude to God for his goodness; and cannot but encourage and animate us to renewed exertions in our endeavours *to build up our decayed and waste places.*

On Sunday, the 28th of January, 1821, I visited St. Peter's Church, Spotswood, and preached twice on the occasion; and, on Sunday, the 26th of May, I again visited that church, and performed the same office once.

The church at Spotswood, always small, and unable of itself to support a minister, has, from this circumstance, and other causes, rather declined than advanced. It is, however, not very different from its former condition. The ancient building in which the forefathers of the present congregation worshipped God, is now put into excellent repair; and the day, I trust, is not very distant, when it will be supplied in part with a minister.

I visited, on Whit-Sunday, (the 10th of June) the congregation of Christ Church, at Newton, in Sussex; preached twice, and administered the sacra-

ment of the Lord's Supper. This congregation, almost lost to our communion, has, within a few months, revived; and is comparatively flourishing. The Rev. Mr. Dunn, their minister, resides in Newton, and officiates two Sundays out of four. The people are attentive, and there is every prospect that its re-establishment will be permanent.

From Newton, in company with Mr. Dunn, I visited St. James's Church, Knowlton. Here I preached; and, assisted by Mr. Dunn, who is the minister of this church also, I administered the communion. St. James's Church, though long vacant, was not reduced to so low an ebb as the church at Newton, and bids fair, under the smiles of Providence, and the care and exertions of its pastor, to become one among the large and respectable churches in the diocese.

The week succeeding my return I proceeded to visit the churches in the southern part of the diocese; and, on Thursday, the 21st of June, I again performed divine service, and preached at St. Peter's Church, Berkeley. This church, though small, is favoured with some stated service, by the Rev. Jacob M. Douglass, rector of Trinity Church, Swedesborough; and, considering the disadvantages under which it labours, may be said to be flourishing, especially in its spiritual concerns.

On Friday, I visited the large and flourishing congregation of Trinity Church, Swedesborough; and, in the morning preached, and instituted the Rev. Mr. Douglass into the rectorship of that church. In the afternoon I held a confirmation; on which occasion I also preached, and administered that holy rite to fourteen persons. The Rev. Mr. Cadle, of Salem, assisted me in these exercises.

On the Sunday following (June the 24th) I visited, in company with Mr. Cadle, St. George's Church, Pennsneck, preached, and administered confirmation to eight persons.

This congregation, though not large, possesses a neat brick church, nearly new, and has a considerable fund. It is progressing both in numbers and piety, since the accession of Mr. Cadle

to the rectorship; previously to which, with a small exception, it had been vacant nearly thirty-five years. In the afternoon of the same day I visited again St. John's Church, Salem, and preached to a comparatively large and very respectable congregation.

On Monday I returned to Berkeley, accompanied by the Rev Messrs. Cadle and Douglass, and administered confirmation in that church to nineteen persons. Mr. Cadle delivered the sermon. The occasion was more than ordinarily solemn and affecting, and the benefit, it is to be hoped, will correspond with it.

I visited St. Mary's Church, Burlington, on Thursday, the 28th of the same month; but did not perform any service, as the church was undergoing alterations and repairs. The congregation of St. Mary's is in an increasing state; and, through the liberality of its members, and the particular exertions of a lady, it has lately ornamented its church, and improved its sacred music, by the addition of a handsome organ.

On the Sunday succeeding my visit to Burlington, I visited St. Mary's Church, Colestown, and preached to a numerous, respectable, and attentive congregation. This church, though vacant, with some exceptions, for many years, has, in common with the other vacant congregations, been occasionally served by Missionaries, and the Clergymen of the neighbouring churches. In consequence of which, it has not only been preserved to our communion, but has suffered little or no diminution. The day is not far distant, I hope, when, with the Divine blessing, it will enjoy the stated administration of the word and sacraments.

In the afternoon of the same Sunday I visited St. Andrew's Church, Mount-Holly, and performed divine service, and preached. The church of St. Andrew preserves its standing, and, compared with what it was many years since, is respectable for its numbers, and its attention upon the worship of God.

I again visited St. Peter's Church, Spotswood, on Sunday, the 15th of July, and preached, and, on the next Sunday, I visited St. James's Church,

Piscataway, where I performed the same service. The church at Piscataway, always small, and for many years vacant, gives but faint promise of its ever rising to distinction among its sister churches.

The church to which I next directed my attention was St. John's, at Elizabeth-Town. This church I visited on Sunday, the 29th of July, on which occasion I performed divine service, and preached both morning and afternoon.

It is not too much to say of this church, that, in point of antiquity, respectability of its members, their attendance on the services of the sanctuary, and their correct and devout behaviour in the house of God, it is second to none in the diocese. Its condition is also prosperous.

On Sunday, the 5th of August, I visited Trinity Church, at Woodbridge, and officiated. This church, small, and necessarily vacant, though risen from a state that threatened its total extinction, and, though possessed of a building neatly and substantially repaired, yet promises but little as to any such increase of its numbers, for many years, as shall enable it to support a minister.

The last church that I visited, previously to our present meeting, was St. Michael's Church, Trenton. This took place on Sunday last, on which occasion I preached twice, and administered the Apostolic rite of confirmation to thirty persons. The congregation was numerous and attentive, and the exercises were rendered very interesting by the solemn and devout behaviour of the persons who came forward to ratify their baptismal engagements.

The congregation of St. Michael's Church, till within the last seven or eight years quite small, has become one of the most respectable in the diocese, as to numbers, order, and attention to divine service, and appears to be still progressing.

The number of persons confirmed since the preceding Convention is ninety-nine.

Since my last address two persons have been admitted candidates for holy orders, Robert B. Croes, of New-Brunswick, and John Mortimer Ward, of

Newark. Others are preparing for admission.

Only one ordination has taken place, viz. that of the Rev. R. F. Cadle, before mentioned.

The Rev. Augustus Fitch, a Deacon in this diocese, has, by a letter dimissory to the Right Rev. Bishop Hobart, been transferred to the diocese of New-York.

The Rev. George H. Woodruff, also a deacon in this diocese, has, by a like letter to the Right Rev. Bishop White, been transferred to the diocese of Pennsylvania.

The Rev. Lewis P. Bayard, for several years the rector of Trinity Church, Newark, has resigned his sacred charge, and removed into the diocese of New-York.

The Rev. Henry P. Powers, a Deacon, lately of the diocese of New-York, has, by a letter dimissory from the Right Rev. Bishop Hobart, been transferred to this; and has also been elected Rector of Trinity Church, Newark.

A license has been granted to John M. Ward, a candidate for holy orders, to officiate in Christ Chapel, Belleville, as a lay reader.

It is pleasing to me to state, and I trust it will be received with becoming gratitude to God, the Author of every good gift, that the progress of the several institutions, connected with the Church in this diocese, continues uninterrupted; and, though slow, is, perhaps, as great, under all circumstances, as ought to be expected. The fund of the Corporation for the Relief of the Widows and Children of Clergymen—the Missionary fund—the permanent fund of the Protestant Episcopal Society for Promoting Christian Knowledge and Piety—and the fund for giving additional support to the Bishop—are all in a state of gradual augmentation; and promise to be, in addition to their usefulness at present, important means in the promotion of the welfare and progress of the Church hereafter. Their beneficial influence—especially the Missionary and Episcopal Society funds—we have already experienced in a very considerable degree. The continuance, however, of their progress, greatly depends on the attention and

faithfulness of the Clergy of the diocese, in having the required collections punctually made, and otherwise promoting the interest and advancement of institutions so valuable. The Laity will always be ready, I am convinced, to second their endeavours in the good work.

It is another source of gratification, that the Sunday schools in the diocese, so capable of being made nurseries of religion and of the church, when properly instituted and conducted, are both increasing and flourishing. It is to be hoped that the resolution of the last Convention, requiring clergymen, and, in cases of vacancy, the wardens, to report the state of the schools in their respective churches, will be duly attended to in this sitting.

Committing our Church, and her important concerns, to the care of that divine and gracious Being, who has declared, that he will be with his ministers to the end of the world; and that the gates of hell shall not prevail against his Church; may we not, with pious confidence, anticipate a continuance of her prosperity, as well with regard to the little vineyard in which we labour, as to that extensive field, of which ours is only a part.

I now offer the Parochial Reports which have been presented to me, in conformity with the provisions of the 45th Canon of the Church, by the Rectors, Ministers, and Wardens of the several congregations in the diocese, that they may be read for the information of the Convention, and inserted in the Journal. JOHN CROES. *Mount-Holly, August 22d, 1821.*

The Reports mentioned in the above address, together with those of the missionary services of the several clergy, furnish the following aggregate:—Baptisms (adults 19, children 68, not specified 50) 137—Marriages 42—Funerals 54—Communicants 597.

The Rev. John Croes, jun. called up the proposition which he made at the last Convention, to amend the first article of the Constitution, by inserting the word *Shrewsbury* between the words *Mount-Holly* and *Elizabeth-Town*.

On motion, the amendment was unanimously adopted.

The following appointments were made by the Convention:—

Standing Committee:—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. the Rev. Abiel Carter, Robert Boggs, Esq. William P. Deare, Esq. Dr. P. F. Glentworth, and Peter Kean, Esq.

Deputies to the General Convention:—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. the Rev. Abiel Carter, James Parker, Esq. Peter Kean, Esq. Joseph V. Clark, Esq. and Daniel Garrison, Esq.

The following sums were reported as having been collected:—

For the Missionary Fund,	\$151 60
——— Episcopal Fund,	114 25

The Clergy reported their missionary services as follows:—

The Rev. Mr. Rudd reported, that agreeably to appointment, he performed divine service and preached twice in St. Peter's Church, Spotswood, on the fourteenth Sunday after Trinity, 1820; on which occasion he baptized two infants; that he made an appointment to officiate there again in the month of October, and left home for that purpose, but the day was so tempestuous that he did not get there. He further reported, that he preached one Sunday for the Bishop, while he was absent in the discharge of his Episcopal duties.

The Rev. Mr. Chapman transmitted a report, that he had, according to appointment, officiated on two Sunday afternoons in Trinity Church, Woodbridge, and one Sunday in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. John Croes, jun. reported, that he had fulfilled his appointment in preaching one Sunday at New-Brunswick for the Bishop, and one Sunday at St. Peter's, Freehold; that he had also preached a second Sunday at Freehold, and administered the communion; and again on a week day.

The Rev. Clarkson Dunn reported, that he had, in addition to his appointments as Missionary, officiated three times at Woodbridge; twice at Belvidere; twice in the church at Johnson-

burgh; once at a private house in the same neighbourhood; once in the congregation of St. Andrew's, Amwell; and two Sundays in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. Mr. Carter reported, that he had, by appointment, officiated one Sunday in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. Mr. Morehouse reported, that he had, according to appointment, officiated one Sunday in St. Mary's, Colestown; that he had also preached one Sunday in Christ Chapel, Belleville, and, on a week day, in St. Peter's Church, Berkeley.

The Rev. Mr. Douglass reported, that, according to the directions of the Bishop, he had preached twice on Sundays in St. Mary's Church, Colestown, and baptized four children. That he had also preached twice at Haddonfield; twice, on Sundays, at Glassborough; and very frequently at St. Stephen's Church, Mullica-Hill.

The Rev. Mr. Cadle reported, that he had, agreeably to appointment, officiated on a Sunday in Christ Church, New-Brunswick, in the absence of the Bishop; that he had also set out to fulfil his appointment to preach at St. Mary's Church, Colestown; but was sent for to attend a funeral in his congregation at Salem; that, in addition to his appointments, he preached twice on a week day at Mullica-Hill.

The Bishop gave information to the Convention, that the Right Rev. Dr. Kemp, Bishop of the Protestant Episcopal Church in Maryland, had communicated to him, that in consequence of a formal renunciation of the authority of the Church of Maryland, by the Rev. Alfred H. Dashiell, a Deacon in that Church; and for his submitting to ordination, by his father, George Dashiell, a degraded Presbyter, formerly of that Church, he had pronounced the said Alfred H. Dashiell displaced from his grade in the ministry of the Church.

The following is an Appendix to the Journal of the above Convention:—

The Board of Directors, to whom is confided the appropriation of the Mis-

sionary Fund, beg leave to make the following report to the Convention:—

That, as was stated in their last communication to this house, they, through their President, engaged the Rev. Clarkson Dunn to perform the duties of a Missionary, for one year, to the vacant churches in Sussex county, and in other parts of the diocese; and, as a means of his support, they agreed to allow him from the fund such a sum as, in connexion with what he might receive from the churches in Sussex, and elsewhere, would amount to \$ 400. Mr. Dunn has faithfully, and, as they cannot doubt, usefully fulfilled his engagements, and has drawn from the fund, in full discharge of the contract, \$ 175.

In his report to the Bishop, ex officio President of the Board, it appears that he has, in the execution of the trust committed to him, performed divine service, and preached in the congregation of Christ Church, Newton, on every second Sunday during the year—in the summer two services, and in the winter one—that, in St. James's Church, Knowlton, he has, in like manner, officiated every fourth Sunday during the same time; and that for the latter six months, he officiated every fourth Sunday in St. Thomas's Church, Alexandria, by special contract. That he has also performed divine service, and preached on one Sunday at St. James's, Piscataway, and at Trinity, Woodbridge; two Sundays in St. Peter's Church, Spotswood, and St. Peter's, Freehold; one Sunday in the congregation at Paterson, and at Christ Chapel, Belleville; one Sunday at St. Thomas's Church, Glassborough, St. Stephen's, Mullica-Hill, and St. Peter's, Berkeley; and one Sunday at St. Thomas's Church, Alexandria, and in the congregation of St. Andrew's, Amwell. He reports also, that the collections for the Missionary Fund, during his mission, amount to \$ 24 85 cents.

It is with great satisfaction the Board reflect on the happy issue of this mission, which has terminated in the continuance of Mr. Dunn in the churches at Newton and Knowlton, and also, for the present, at Alexandria, as their regular minister—churches, which for years had scarcely an existence.

Much credit is due to that gentleman for the prudence, zeal, and fidelity with which he has conducted the mission, and recommended himself to the people of those churches, by whom he is spoken of with great affection and respect.

The Board have the satisfaction to state, that another Missionary, the gentleman who is this day to be ordained,* will shortly commence his labours.

Signed by order of the Board,
JOHN CROES, *President.*
Mount-Holly, August 23d, 1821.

From the account current of the Treasurer of the Convention, it appears that his receipts during the past year were \$ 359 98 cents, there being a balance in his hands, from the former year, of \$ 300 53 cents; and the expenses \$ 370 50 cents, leaving a present balance of \$ 289 93 cents. It farther appears from his report, that the Missionary Fund amounts to \$ 3,074 24 cents, and the Episcopal Fund to \$ 1,348 59 cents.

The List of Clergy of the Diocese contains the names of the Bishop, ten Presbyters, and three Deacons.

First Annual Report of the Board of Managers of the Charleston Protestant Episcopal Sunday School Society.

THE Board of Managers of the Charleston Protestant Episcopal Sunday School Society, are happy to avail themselves of the opportunity afforded, by the return of their anniversary, to report to the Society the state of the schools under its patronage. This opportunity would have been attended with greater satisfaction if they had been able to state the equally happy success of this charity at each of the churches in the city. But they regret that (owing chiefly to the want of accommodations for them during divine service) the exertions used to bring the poor into the Sunday school, instituted at St. Michael's Church, have not been successful. The congregation have, however, appeared sensible of the benefits derived from it to their own chil-

dren. The school consisting chiefly of these, its exercises were suspended at the beginning of Lent, in order to the catechising, as usual at this season, by the ministers of the church. The re-commencement of the Sunday school exercises has been unavoidably delayed; but will soon take place, it is hoped, with at least as much zeal as has hitherto marked the conduct of the teachers.

The following are the Reports of the Superintendents of the schools connected with the congregations of St. Philip's and St. Paul's:—

To the President and other Officers of the Protestant Episcopal Sunday School Society—

The Report of the Superintendent of the School in St. Philip's Church,

RESPECTFULLY SHEWETH,

That the school, which was commenced somewhat more than a year since, has, under the blessing of divine Providence, continued to prosper, and we trust for its permanence to the same favour which smiled on its origin and progress thus far.

That the school does not consist of a greater number of children, is to be ascribed in a great measure to the want of teachers. Could we have obtained as many as we desired, it would not have been difficult to have extended our list to two hundred—but the want of instructors has prevented our making many or great exertions to swell our numbers. For this reason, also, we have been compelled to witness the departure of many of our scholars, from time to time, without an effort to reclaim them; because their places have been so readily supplied by others, as to furnish ample employment to our teachers.

It has been our misfortune, within two or three months past, to be deprived, from various causes, of four principal and two assistant teachers, and until we can procure others, we shall be satisfied if the school can be preserved in its present state. We have now nine instructors for the sections of the first class—and three for those of the fourth. The number of scholars belonging to the first class is seventy-

* The Rev. John M. Ward. See p. 320 of our last volume. *Edi. C. J.*
VOL. VI.

three, to the second thirty-three, to the fourth thirty—in all, one hundred and thirty-six.

According to our original scheme, the children were distributed into four classes; but experience has satisfied us that the third may be judiciously dispensed with—as we have very rarely had occasion for it. Finding that some of the children had gone twice through the Explanation of the Catechism, printed by the Protestant Episcopal Society, and also through the Catechism, published some time since by the Rev. Frederick Dalcho, it has been deemed expedient to form a superior class, in which other studies, suited to their proficiency, might be performed. It is accordingly our intention to begin with Porteus's Evidences, and Stanley's Faith and Practice of a Churchman.

We have availed ourselves, from time to time, of the bounty of the Society, by drawing on the fund set apart for clothing poor children. Much good has certainly been done in this way, and, as long as the means are placed within our reach, we shall not suffer them to be idle. It is, indeed, a peculiar satisfaction, that a considerable number of our scholars has always belonged to the humbler walks of life. Very few, comparatively, are the children of the rich.

Attached to the white school, is also one for coloured children, in which there are about one hundred scholars. This has been established and kept together by the very active exertions of Dr. Gadsden, and of some teachers whom he has interested in its prosperity. May it still flourish, and may true wisdom induce our rulers rather to patronize than to discourage or prohibit such institutions.

Seeing how little has been done, and that so imperfectly—how much remains to be done, and that of such magnitude, we deeply and humbly feel that we are at best but unprofitable servants. But our trust is in him who is the giver of every good and perfect gift.

THOMAS S. GRIMKE,

Superintendent of the Sunday School in St. Philip's Church.

Charleston, 28th May, 1821.

To the President and other Officers of the Protestant Episcopal Sunday School Society—

The Report of the Superintendent of the School in St. Paul's Church, Radcliffeborough.

The Superintendent of the Sunday school attached to the congregation of St. Paul's Church, would respectfully report, that during the greater part of the year past, the school experienced considerable depression from the unfortunate circumstances in which, for a time, the church was placed. Since the entrance of their present rector on the duties of his office it has assumed a flourishing aspect. Many members of the congregation have evinced an anxious solicitude for its welfare and several new teachers of acknowledged piety and zeal have engaged in this interesting charity. From the present state of the school, the character of the teachers, and their persevering labours, the pleasing hope is indulged that it will, through the blessing of him, "without whom nothing is strong, nothing is holy," continue to flourish and be instrumental in rescuing many from the base bondage of sin, to the glorious liberty of the sons of God. To obtain a consummation so desirable, the frequent and fervent prayers of the members of the Church are earnestly solicited.

The school consists of sixty-five children and eight teachers; six ladies and two gentlemen. The Bible, Prayer Book, Explanation of the Church Catechism, and a System of Catechetical Instruction, by the Rev. Dr. Dalcho, are the books used. During the time allotted to recitation, due care is taken, in humble dependence on the divine blessing, to excite, by suitable remarks, religious affections in the minds of the children. And immediately before their dismissal, one of Waldo's or Brooke's Admonitions* is read to them.

The Superintendent would respectfully suggest to the Board the propriety of adopting suitable measures to obtain

* This little volume, published in England by the Society for the Promotion of Christian Knowledge, will be shortly republished in this country.

Bibles, or Testaments, and Prayer Books, for the use of some of the scholars; also of recommending, in the general report, to the members of the church to visit the schools frequently, whereby their welfare would be greatly promoted, and the children encouraged to persevere in the good path on which they have entered.

In concluding his report, the Superintendent cannot but express his thankfulness to the Most High, for having graciously smiled on the institution, and his obligations to the reverend Rector for his advice and co-operation; to the ladies and gentlemen kindly associated with himself in this labour of love, and to those members of the church who occasionally visited the school.

EBENEZER THAYER, jun.
Superintendent of the Sunday School attached to the Congregation of St. Paul's Church, Radcliffeborough, Charleston, 28th May, 1821.

From these reports it appears that there are in the schools in operation about 300 learners, which, added to those of St. Michael's, will make an aggregate of about 375. The good proposed by these institutions, we are sorry to observe, is confined to limits far short of what we could wish for the want of teachers, and that of seats for the poor in St. Michael's and St. Philip's during the hours of public worship. But, when their value and importance are sufficiently understood and appreciated, we trust that the members of our communion will make effectual exertions to obviate these difficulties, and be animated by a zeal and liberality, in their support, proportioned to the good that may be safely anticipated from them. The grand object of our Sunday schools is religious instruction imparted under the authority and direction of the Church. In this view, the system, when properly conducted, is fraught with inestimable benefit, not only to the Church, but to society in general. It lays the foundation for attainments which are eminently calculated to make the young useful and happy in this life, and blessed for ever in the life to come. And to the Church it is a most powerful handmaid, originated and reared up

in its bosom, it would seem, by divine Providence, for the special purpose of its extension. Ignorance of our Liturgy, it is well known, has been a great obstacle to the increase of our Church. By the institution of Sunday schools this obstacle has been removed, and, by their effects, we anticipate the period, when the uncultivated wilds of ignorance, fanaticism, and error, which now deface the Kingdom of Christ, will be planted with the seeds of divine truth.

The Board of Managers cannot find terms to express the high sense they entertain of the valuable services of the teachers, and especially of the superintendants in these establishments. Their noble and persevering exertions have, however, a reward, to which our praises could add nothing. They enjoy the satisfaction of contributing to the enlargement of the borders of our Church, of improving the moral and religious character of the rising generation, and of rearing up candidates for a happy immortality.

From what has been witnessed in the department for the religious instruction of our domestics, we cannot but recommend it to your particular attention. They are moral and accountable creatures like ourselves, and, as dependent on us, have an especial claim to our attention and instruction in the doctrines of the Gospel.

We cannot refrain from repeating the wish, expressed by the Superintendent of St. Paul's, that the members of the Society, and of the respective Episcopal congregations in the city, would occasionally visit the schools. Their friendly and judicious inspection would, we have no doubt, strengthen the hands, and animate the zeal of the teachers.

The following is the report from the Committee to whom the Treasurer's accounts were referred:—

To the President and other Officers of the Protestant Episcopal Sunday School Society—

The Committee to whom the Treasurer's Accounts were referred,

RESPECTFULLY REPORT,

That they have examined the same,

and find them satisfactory and correct. That the balance due on the former year's account was \$21 89 cents, and the amount received during the present year, up to the 29th ult. \$109 81½ cents. That the amount expended during the present year is \$94 68½ cents, of which \$41 86 cents were for clothing furnished poor children, and \$29 12½ cents for premiums; the residue having been laid out in miscellaneous items, and that the balance now in the Treasurer's hands is \$37 1½ cents.

Your Committee further report, that, after the dissolution of the former Protestant Episcopal Sunday school in this city, it was resolved by those who had charge of its funds, to transfer the Stock to our Society, as suitable guardians of such means of usefulness. The Rev. Frederick Dalcho did, accordingly, on the 23d of January last, transfer to Mr. E. Thayer, jun. our Treasurer, Four Shares in the Bank of South-Carolina, now valued at \$240; Two Shares in the Union, valued at \$120; and Five Shares in the Planters' and Mechanics' Bank, valued at \$150. Your Committee further report, that an attempt has been made, during the last year, to establish a Library for the use of the children attached to the Sunday schools, but that although suitable advertisements were published in all the papers of the city, for some time, requesting donations of books, very few have been received. It is, therefore, submitted, whether it be not advisable to notice the subject in the annual report. There are \$10 worth of books on hand belonging to the Society.

THOMAS S. GRIMKE,
SAMUEL HENWOOD.

Charleston, 1st June, 1821.

We trust that the attention of the Society will be directed to the establishment of a Library for the use of the schools. The contribution of only one book from each member would form a respectable stock.

In concluding this report, the Board of Managers congratulate the Society on what has been accomplished. They desire also to acknowledge, with deep gratitude, the Divine goodness in the success which has attended the schools,

and respectfully solicit the further patronage of the Society.

By order of the Board of Managers.

EBENEZER THAYER, jun.

Secretary and Treasurer.

Charleston, Whitsun-Tuesday,

June 12th, 1821.

—
Extract from the Minutes of the First Anniversary Meeting of the Society, held in St. Michael's Church, on Whitsun-Tuesday, the 23d of May, 1820.

"Resolved, That the ladies of the Protestant Episcopal Church be respectfully invited to become members of the Society, and to contribute their aid towards the instruction of the children in the Sunday schools."

—
Extract from the Minutes of the First Meeting of the Board of Managers, held in St. Philip's Church, on Monday afternoon, 18th June, 1821.

"The Rev. Frederick Dalcho, M.D. the Rev. Milward Pogson, and Thomas W. Bacot, Esq. were appointed the Quarterly Committee.

"Resolved, That the Superintendents of the different Sunday schools be empowered to procure suitable clothing for the children of those persons whose circumstances will not permit of their furnishing them with it, but who, at the same time, are desirous that their offspring should attend at the schools on the Lord's day, and be trained up in the ways of godliness and religion."

—
Officers for 1821—22.

The Right Rev. Nathaniel Bowen, D. D. (*ex officio*) President; the Rev. Christopher E. Gadsden, D. D. (*ex officio*) 1st Vice-President; the Rev. Christian Hanckell, (*ex officio*) 2d Vice-President; Ebenezer Thayer, jun. Secretary and Treasurer.

Board of Managers.

The Rev. Frederick Dalcho, M. D. and the Rev. Allston Gibbes, (*ex officio*) the Rev. Milward Pogson, Thomas W. Bacot, Daniel Huger, Thomas S. Grimke, Samuel Henwood, Lawrence E. Dawson, John W. Mitchell, and James S. Johnson.

[The following communication has been forwarded for insertion in this publication.]

For the Christian Journal.

Bishop Griswold's Pastoral Letter.

WE have lately seen a Pastoral Letter by the Bishop of the Eastern Diocese, and its perusal has produced the mingled emotions of pleasure and regret. The vigilance in the discharge of his duties which it manifests; the anxiety to promote the spiritual prosperity of his people which it evinces; the sober, but affectionate piety that it breathes, must yield delight to every member of the Protestant Episcopal Church. Still the inconsistency and confusion of ideas upon the subject of baptism mar this delight and excite regret.

The Letter is addressed more especially to *sponsors*. And the origin, the usefulness, and the obligations of sponsors are well marked out, and their duties solemnly inculcated.

The propriety of infant baptism is clearly evinced, as well by other arguments, as by the incontrovertible position, that it is the initiatory sacrament of the Christian covenant, as circumcision was of the Abrahamic. Circumcision he designates "as a sacramental rite, a seal of covenanted blessings, temporal and spiritual," p. 12. "They who were circumcised in childhood, were the same as adults, debtors to the whole law, and entitled to all the privileges of the chosen race: the Lord was their God, and they his people, and they were bound as such to obey him. They became members of the Church of God." Now we admit this to be a clear and satisfactory account of circumcision. It possessed every character of a sacrament. There was an outward and visible sign of an inward and spiritual grace: and the inward and spiritual grace was their temporal and spiritual blessings included in their membership in the Church of God.

"Baptism," he says, "is our sacramental *birth* into God's spiritual kingdom," p. 19. And he farther states,— "It is not for us to assign limits to God's mercy—to prescribe bounds to the operations of his grace—to determine what only, and in full, are the benefits to children in being members of Christ, chil-

dren of God, and inheritors of the kingdom of heaven." "Some benefits we easily perceive. By baptism, children become our brethren in Christ—members of his body the Church: they are united with him as branches are with a vine. They partake in the communion of saints. They are sacramentally made sons of God by adoption."—"Baptized children are entitled to all the privileges of God's *elect*; they are in a visible state of salvation, and have a right to all the means of grace. They are included in God's covenant, and his seal is upon them: they have, with other members of the Church, a common interest in all its blessings." Now although this definition is too diffuse to give a clear and precise view of the subject, still there are some general expressions that might be construed to imply all the high privileges of the Christian covenant; and yet nothing is explicitly said about the Holy Spirit. And this would seem rather extraordinary, as at baptism, we are received in the name of the Father, and of the Son, and of the Holy Ghost. If we are made *children of God*, and receive pardon of sin through the blood of Christ, we are as surely invested with the gift of the Holy Ghost. And this was certainly the construction put upon the sacrament by St. Peter. *Repent*, said he to the converts on the day of Pentecost, *and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Nevertheless, while the Bishop maintained that "the spiritual advantages of the circumcised child under the law, are the blessed privilege of baptized children, and in a higher degree," we could not have charged him with any error on the subject. Still we feel astonished that while he explicitly declares that "baptism is the same evidence to children that it is to adults, that their sin is remitted," he did not add, and that they received the Holy Ghost. For on this, and on this only, could be founded a hope that children could be brought up in the nurture and admonition of the Lord. Surely to expect to accomplish this without the Divine assistance of God's Holy Spirit, would be

in vain, while we believe in the depravity of human nature.

But although we perceive, that the good Bishop has neither been very precise nor very explicit with regard to the grace given at baptism, we should have perused his letter with considerable pleasure, had it not been for the following passage: "Except any one is born of water and of the Spirit, he cannot enter into the kingdom of God. The *birth of water* is their entrance into the *visible pale* of God's kingdom here on earth. The *birth of the Spirit* is their sanctification—the renewing of the Holy Ghost, by which they are vitally united with the Saviour, and become spiritually and truly the children of God. The one is the outward and visible sign, the other is the inward and spiritual grace given unto us. The former your children receive by the washing of regeneration; by the regular administration of baptism. The latter is the gift of God only; and so far as it is connected with means, and the fidelity of his people is obtained by their faith and prayers in administering the sacrament, and by watching over the souls of baptized children, and carefully instructing them in all the doctrines of the Gospel, and the duties of Christian life," p. 53. In the first place, it seems to be intimated here, that there are two *births*, one of water, and another of the Spirit. This then, to say the least of it, destroys the meaning of our Lord's declaration. It is said, "that the *birth of water* is their entrance into the visible pale of God's kingdom here on earth." God's visible kingdom is the Christian Church, and to be made a member of it, implies to be invested with all the privileges of the Christian covenant; which is the inward grace of the sacrament of baptism, while the outward sign is barely *water*. "The birth of the Spirit," it is said, "is their sanctification—the renewing of the Holy Ghost, by which they are vitally united with the Saviour, and become spiritually and truly the children of God." "The one is the outward and visible sign." Now that our entrance into the visible Church of Christ can be an outward sign, is to us altogether unintelligible. The outward

sign in the Abrahamic sacrament was *circumcision*. In baptism it is *water*, and in the Lord's Supper *bread* and *wine*. "The former your children receive by the washing of regeneration—by the regular administration of baptism"—that is, your children receive their entrance into the pale of God's visible kingdom here on earth. This we readily admit, but we deny that it is an outward sign. "The latter is the gift of God, and so far as it is connected with means," &c. That the inward grace of baptism is the gift of God, whatever it be, is not denied. But still it belongs to baptism, because God has so ordained. Yet the Bishop makes it to depend upon the faith and prayers of the people, and the education of the children. Now it was readily admitted that baptism was complete without prayers, and in that case, there would be no inward grace given, or it would be totally unconnected with means. Moreover, to say that the *birth of the Spirit* was to be obtained by the education of children, a thing which must require considerable time, would be entirely inconsistent with the nature of the figure used. The venerable Bishop then has enveloped this subject in confusion.

The language and the figures of Scripture are plain and apposite. The term *regeneration*, or *new birth*, is used in one case to designate our entrance into the kingdom of grace; in another, our entrance into the kingdom of glory after the resurrection of the dead. The one state is preparatory to the other. And all the benefits, and all the privileges of the former are to be applied to prepare us for the latter.

The primitive fathers and the English reformers certainly maintained the scriptural view of this subject, and upon it was founded the service for baptism; as well as the Catechism of the Protestant Episcopal Church. Attempts, however, have been made of late to give a new meaning to our service; and to reconcile it with the extraordinary positions, *that the thing signified does not always accompany the sign—that regeneration may take place before, at, or after baptism, and that regeneration and conversion are*

synonymous terms. Far be it from us to charge the Bishop with such unfounded notions as these. Still we think, although he has escaped these, he has confused and bewildered a plain subject.

T.

Of the Marriage Ceremonies of the Montenegrins.

[Extracted from the British Review.]

THE nuptial ceremonies of the Montenegrins are nearly the same as those of the Greeks of Servia, Dalmatia, and the mouths of the Cattaro. When a young man wishes to marry a damsel who resides at a distant village, the affair is transacted by the old men of their respective villages, often without the parties affianced ever seeing each other. The father, or some other near relative of the youth, repairs to the family with whom he is desirous of forming an alliance, attended by two other persons. All the daughters are presented to him, and he makes choice of one, without considering whether she will please his son or not. It is seldom, however, that the latter declines the person provided for him, for in this country the rank, situation, and fortune of the husband are disregarded: whence it often happens that an opulent Montenegrin gives his daughter in marriage to his farmer, and not unfrequently to his servant. As soon as the betrothed parties have seen each other, and express the slightest mutual desire to be united, the nuptial treaty is concluded. No written contract is necessary; as the bride rarely brings with her more than her paraphernalia or wearing apparel. As soon as the parents of the damsel have signified their consent to the union, the priest goes to her, and is closeted with her in the most retired part of the house. Here he receives her general confession, and gives her remission of all her sins, for which the parents are obliged to pay him ten paras (about two pence sterling), immediately on his quitting the apartment, and assuring them that she is capable of being absolved. And on the following day the intended wedding is formally published at church. During this publication the relations of

the bride present the bridegroom's relatives with some ears of corn, a pot of milk, and a cake of maize on which are rudely figured a distaff, knitting needles and other suitable articles for women. This is a relic of a custom that obtained in ancient Greece, where the relations of the bridegroom used to send to those of the bride the keys of her husband's house, together with a distaff and spindle. But, with the Montenegrins, every part of this ceremony has a significant meaning. The ears of corn signify the plenty, which the wife is expected to afford, by her frugal housekeeping; the milk denotes the gentleness and candor, which she will exhibit in all her actions; and the cake intimates the industry, which will qualify her to be at the head of a family:—eloquent emblems these, which speak loudly and impressively. In return, the parents of the young man present those of the bride with a cake of pure wheaten flour, some raisins (or if they be not in season, with some wine) and several implements of agriculture, to signify that he will be indefatigably industrious, and will follow the example of his ancestors, whose memory he will honour by making good use of those implements, which in their hands have procured all of them a happy and comfortable subsistence.

When the wedding-day actually arrives, all the relations on either side are invited to assemble at the bride's house; whence she proceeds, amid a numerous attendance, to her husband's dwelling, where she is feasted with every possible demonstration of joy. Thither she is immediately followed by her mother, carrying a large white veil or handkerchief, with which she covers her daughter's head and bosom, to remind her that modesty, candour, and implicit obedience to her husband's will, are henceforth to characterize her conduct, and preserve her morals unblemished. After receiving her father's blessing, the bride, thus veiled, is conducted to church between her father-in-law and the nearest relative of her husband, who are sponsors to the wedding; and at the moment, when all the members of the two families and their friends are assembled together in front of the house, discharges of musketry commence, which

are repeated after the ceremony is performed, and are continued for the three following days. During the nuptial festival, which frequently lasts for several days, the priest officiates, of right, as master of the ceremonies; he announces all the toasts, chants impromptu epithalamiums, and leads off the choruses of the nuptial songs sung by others. New life and vigour inspire the guests, and the meeting becomes sufficiently noisy, without degenerating into drunken orgies or quarrels. At the same time, the newly married couple, accompanied by their relatives and friends, daily perambulate the streets and roads, which lead to the hamlets depending on the principal village or town; this custom does not appear to have originated in ostentation, but is rather an act of notoriety, which fully proves the authenticity of the nuptial contract.

The preceding ceremonies take place, when all the parties concerned give their consent to the wedding. Sometimes, however, it happens that the father, or the damsel herself, rejects the young man who is intended for her husband. In such case the latter, attended by some of his friends, almost always goes to her residence, whence they take her whether willing or unwilling, and conduct her before a priest, who, for a certain fee, unites them together, regardless of all demands to the contrary. But, where the espousals have been concluded, or a wedding ring has been given as a preliminary present (which is usually done), and from some cause or other the nuptials are not celebrated, the parties affianced are not at liberty to form any new connexion, so long as the ring is not delivered up. If the damsel finds a new claimant for her hand, she must restore the ring; and if her former lover refuses to accept it, she is obliged to remain in *statu quo*. On the other hand, if the man is desirous of marrying another woman, he must demand his ring; and if it be refused, the wedding is suspended. No priest will officiate, unless the very ring be produced, and its identity well ascertained; while they will without any hesitation pronounce the nuptial blessing in the case of forcible abduction.

Divorces are of rare occurrence, and are never occasioned by those circumstances which produce them in more civilized life; though sometimes a bitter enmity between the more remote relations of the married couple causes painful, and indeed cruel separations. The wife can in no case demand a divorce. The husband purchases the right of causing it to be pronounced by the curate, who convenes the nearest relations of both parties; and, after enumerating at great length the grievances which the husband pretends to allege against the wife, decides on the necessity and justice of the divorce without the intervention of any other tribunal. The whole ceremony of dissolving a marriage, that has subsisted perhaps for many years, consists in presenting a bottle of wine to the woman's relations, each of whom drinks out of it: on offering it to the husband, he refuses to put it to his lips, and thus shows that he perseveres in his intention. The priest drinks the rest of the wine; and, immediately laying hold of the woman's apron, (who is usually dissolved in tears,) he puts one end of it into the hands of her father, or other near relative, and the other into those of the husband's father. He then cuts it in two, with a kind of knife that is kept exclusively for this purpose, and with a loud voice thus proclaims the dissolution of the marriage—*Heaven has disunited you!*

Of the Act of Reconciliation among the Montenegrins.

[From the same.]

One of the most interesting of the institutions which exist among the Montenegrins, is the *act of reconciliation* between two enemies. It is thus described by Sommieres, whose prolix account we have somewhat abridged:

“When two families are desirous of putting an end to their long protracted resentments, whether for the purpose of uniting against a common enemy, or because time or their mutual interest has blunted the rage of pursuit, or from any other motive, they implore the convocation of a *Kmeti*,—a special tribunal composed of twenty-four old men,

twelve of whom are chosen by each family. Of this special commission, the curate of the village, where the person last aggrieved or slain resided, or some other highly respected individual, is appointed president: and in case the members of the court are equally divided, he has a casting vote. This, however, rarely occurs, as the several interests of the parties concerned are previously discussed, so that the result of the meeting is almost certain.

"On the day appointed for holding this commission, a solemn mass is celebrated. Flags are displayed upon the church, and in every avenue approaching to it, and the bells ring incessantly: it is, however, worthy of remark, that, on this occasion, they do not discharge a single musket until the affair is completely terminated, and all parties are on the point of separating. All the members of the *Kmeti* are fasting; and the company present, whether men or women, vie with each other in the brilliancy of their apparel on this day.

"The *Kmeti* assemble one hour before the celebration of mass, to make a calculation of the *blood that has been shed*. A wound, which they call a *blood*, is valued at ten sequins, (about 4*l.* 10*s.* sterling.) The death of a man, which they term a *head*, is equivalent to ten wounds: consequently on paying one hundred sequins (about 45*l.* sterling), a Montenegrin may rid himself of any one who has either displeased or offended him. The head of a priest, as well as of the chief man of a commune, is fixed at seven times the value of every other person. This kind of valuation has been established from time immemorial: but at present it is varied according to certain circumstances that may induce the *Kmeti* to lessen it; though sometimes the prices are fixed, by mutual consent, through the intervention of a third person."

Out of the money thus collected, the *Kmeti* is empowered to deduct forty sequins for the stipends of its members; but it is always given to the guilty person immediately after the act of reconciliation has taken place. The balance being ascertained, the *Kmeti* communicates the result of its proceedings to the parties themselves, who fix the moment

when the ceremony is to be performed. Their neighbours and private friends are immediately apprised of it, in order that they may make preparations for the most brilliant appearance in their power; and also that they may avoid a painful humiliation by the failure of the reconciliation. The next business is to appoint the day, hour, and place, when the sentence is to receive the sanction of the *public*. The authority of the *Wladika*, or principal bishop, and of the governor, is always necessary, and is never withheld. These distinguished magistrates cause the whole country to be informed of the intended ceremony, and they themselves frequently assist at it, attended by a considerable retinue.

Early in the morning of the day fixed for the act of reconciliation, and consequently for payment of the money, the registrar sends twelve infants at the breast, (who are carried by their nurses), to the house of the party aggrieved, each of whom carries a small handkerchief, made of common linen cloth. They knock at the door, and, on account of their innocence, it is supposed that they will soften the injured party; who, after resisting their cries and prayers for some time, at length opens his door and receives the handkerchiefs. On the same day a solemn mass is celebrated; a feast is kept, the flags are hung out, and the bells are rung, as before: on the conclusion of the mass, the four and twenty arbitrators meet at the appointed place. This is usually within the enclosure of a convent, or near the village church to which the injured person belongs, who repairs thither, attended by all his relations, as well as by the chieftains and old men of the place, preceded by the pope or priest. At the extremity of the enclosure they form a large semicircle, separate from the multitude, within which the members of the *Kmeti* are placed.

"The aggressor, escorted by his nearest friends and relatives, makes his appearance immediately after, upon his knees, having the murderous instrument of his last assassination suspended from his neck: and in this humble posture he advances, dragging himself on his hands and knees, until he comes in front of the *Kmeti*. The pope then

takes the suspended weapon from his neck, and throws it to as great a distance as he can: the assistants seize it and break it to pieces. At that moment the criminal addresses the court, declaring his formal acceptance of its decision; and then asks his adversary whether he renounces his revenge and enmity? The party aggrieved is agitated; weeps, and reflects; he looks up to heaven, sighs, and hesitates; his whole soul seems overwhelmed by a thousand different emotions. The friends and relations of both parties urge and invite him to be reconciled: the conversation is carried on with great warmth; they are afraid lest the injured party should give a refusal, which he still has it in his power to do.

"(At the ceremony which I witnessed a voice was heard, strongly expressive of indignation. It was that of the patriarch of the old men. 'What are you waiting for, thou frozen heart?' he exclaimed. '*My soul is not yet ready*,' was the fierce reply of the offended individual.)

"Every one now removes from him, and leaves him for a moment to his reflections; while the aggressor, still on his knees, dares not raise his eyes from the ground. During this profound silence a priest advances, alone, to the injured party, whispers in his ear, and, lifting up his hand, points silently towards heaven. His soul is now touched; his wrath expires; he reaches out one hand to his enemy, whom he raises up from the ground; and, with the other, pointing towards heaven, he exclaims, 'Great God, bear witness that I pardon him!' The two enemies, mutually extending their arms, hold them for a long time locked together; while the persons present rend the air with their acclamations, and, hurried along by the example thus set them, embrace one another confusedly.

"After this effusion has subsided, the curate and the president of the *Kmeti* embrace the two reconciled persons. He, who had already forgiven the offender, then pronounces with a loud voice before the *Kmeti*, and with an expression that shows his sincerity, a most solemn oath, that he renounces all resentment and all his rights to venge-

ance. Immediately after, the arbitrators and relations of both parties put themselves in motion, with the two new friends at their head, and proceed to the village of the aggressor, who has previously caused a grand entertainment to be prepared, consisting of a profusion of meat, brandy, wine, cakes of maize, cheese and honey. On such occasions as this, sheep, hogs, and even oxen roasted in the open air, are commonly served up.

"All the relations, friends and neighbours of the parties, persons whose curiosity leads them to witness the transaction, and even passengers, have a right to partake of the feast, for which a spacious plot of ground is always carefully chosen. This scene is varied by heroic songs, national dances, and every possible degree of gaiety. The pecuniary compensation, fixed by the *Kmeti*, is presented as soon as the guests are seated at table: the silver, gold, and jewels are produced in a large waiter or salver belonging to the church; effects of a greater bulk are brought in the hand. Sometimes the party aggrieved generously refuses the whole.

"Duplicate copies of the sentence, (which has been drawn up during the ceremony,) written on the same sheet of paper, are now presented to the curate, who delivers one copy to each party, by whom it is preserved as a document honourable to his family. The two leaves or pages containing this instrument are tied together by a string, to which a very thin piece of Turkish money is attached, that fastens its two extremities. This piece the curate or president cuts with a pair of scissors into two equal parts: and the two leaves are divided in such a manner that each party has one half, the identity of which is attested by bringing them both together.

"The ceremony concludes with singing and dancing, and the persons present separate at the signal of a discharge of fire arms, which is continued for more than an hour in all directions, as every one makes a point of discharging them on his way home, until his cartridges are spent.

"No instance has ever occurred in which these decisions have been violat-

ed: the same families may even be at variance again, but they never recur to what has previously been decided. The reconciliation of individuals thus consecrated produces a pacification between all the members of both families, who become bound for each other by mutual oaths; which the Montenegrins are known to reverence most strictly, whether they have reference to any public or private interests, and whether they have sworn by their mustaches or by their honour."

[In the Christian Journal for Sept. 1821, p.267, we inserted an extract from the proceedings of the London Missionary Society, giving an account of the reception of their missionary at Madagascar. As an appropriate supplement to that article, we now select from the (London) Missionary Register for August, the following important information respecting the further proceedings of that missionary, and the final abolition of slavery in that immense island.]

Abolition of the Slave Trade of Madagascar.

FROM communications transmitted to the directors of the London Missionary Society, by the society's missionary, the Rev. David Jones, we extract the principal particulars of this auspicious event.

His Excellency Governor Farquhar having prepared the way for a mission on the subject to Radama (King of Ova, but who now styles himself King of Madagascar), sent Mr. Hastie, as his commissioner, to the court of this Prince. His object was to conclude a treaty for the entire abolition of the slave trade throughout Madagascar. We extract the following account of their reception at the court of Radama, and of the conclusion of the treaty:—

"On the 16th of September they commenced their journey from Tamatave to Tananarive, nearly 300 miles inland; and pursued it seventeen days over a great variety of country. One of the woods through which they passed was nearly forty miles in extent. Some of the rivers which they crossed were so deep, that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, 'I never saw in North Wales mountains and roads so difficult to pass as some of these.'

"In the course of their journey they met groupes of the natives, who were on their way to Tamatave to be sold to the slave dealers, many of whom reside there, and from whence they are exported. 'It was

dreadful,' says Mr. Jones, 'to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market: some were children, between six and eight years of age, separated from their parents for ever. My heart ached to witness the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight would fill the eyes of all with tears, and stimulate them to greater exertions than ever to suppress such a traffic.'

"On Tuesday, October 5d, they arrived, about noon, at the foot of the lofty hill on which Tananarive, the residence of the king, is situated, where they waited to know his pleasure. They were soon informed, by two persons dressed as field officers, that the king would receive them at four in the afternoon. After this the two princes who had been at Mauritius for education, came to visit Mr. Hastie, who had been their tutor. The king's secretary then advanced, and informed them that his majesty rejoiced at their arrival. On beginning to ascend the hill a cannon was fired at the top. They then passed between two lines of soldiers, who presented arms. On reaching the court-yard of the palace the drums beat, and the king came forward to receive them. He seated Mr. Hastie on his right hand, and Mr. Jones on his left. They then partook of the dinner prepared for them, the king expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, where they slept that night. The king came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and with an Arabian horse that was sent among others.

In several conferences held with Mr. Hastie, the proposed treaty was fully considered; when it appeared that the great difficulty in the way of its conclusion, was the advantage obtained by his principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr. Hastie stated, fully and forcibly, the evils of the slave trade, and the real advantages which his subjects would obtain by its abolition. The king afterwards consulted his ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the king resolved, at all events, to sign the treaty, on this special condition, that twenty of his subjects should be instructed in the most useful arts; ten at the Mauritius, and ten in England.

The moment arrived which was to decide the welfare of millions. A proclamation, abolishing the slave trade, was pub-

lished; and freedom was hailed by thousands with transports of joy."

In reference to this treaty, Mr. Jones writes to Charles Telfair, esq. at Mauritius, under date of Oct. 14, 1820—"A final stop is now put to the slave traffic; and the whole has been conducted by Radama in such a manner as leaves no room to doubt his sincerity. Had his Excellency Governor Farquhar witnessed the transports of joy exhibited in the countenances of thousands around us, on the 11th instant, when the treaty was agreed on—the proclamation issued—the British flag, in union with that of Madagascar, hoisted—freedom hailed by thousands as the gift of the British nation—the guns firing a salute of liberty and joy—the music playing, and the people rejoicing—the scene would, I think, have filled his mind with greater pleasure than any which he ever before witnessed; being himself the author of a treaty pregnant with so many blessings. When I went out to see the union flag, and all the people looking at it with smiles in their countenances, my heart was filled with joy, and my eyes with tears."

He adds at the beginning of November, "The king is extremely watchful lest any slaves should be sold; and, notwithstanding all the efforts and cunning of the slave merchants, they have not been able to buy one."

He further writes—"It appears to me that Radama values the article which relates to the instruction of his people more than any other part of the equivalent. He has their education and civilization so much at heart, that I am persuaded he would not have agreed to the treaty on any other terms."

"I consider this article as likely to contribute much to the honour of the British nation, and toward the christianizing and civilization of millions of people. A wide door for Christianity and civilization has been opened; and that of slavery, I trust, bolted for ever. A powerful monarch has become the patronizer of Christian missionaries and of artificers, instead of dealers in slaves, who were to be dragged out of their native country."

So intent indeed did Radama appear on the improvement of his subjects, that, in the course of conversation, he said,—If your government will instruct my people, I am their slave for ever.

To Mrs. Telfair Mr. Jones writes on the 18th October—"The mother of Radama came to our house last Saturday morning; and on conversing with her upon the advantages to be derived from instructing the people, she remarked, very sensibly, that she would never agree to a treaty where money was to be the main object, but that she would support the plan proposed with all her might.

"A selection of young persons for Eng-

land, and others for Mauritius, was made to-day; and the people entered into a high discussion, as to who should have the king's permission, and the honour, to send their children to be instructed. One man said that he would give 3000 dollars for permission to send his child. 'Well,' said the king, 'give me 1500 dollars, and he shall go.' The man hesitated a little, and then answered that he would give that sum. 'Well,' rejoined the king, 'as you are in earnest, and sincere in your request, he shall go for nothing.' The place was on Saturday crowded by the richest and most respectable people in the capital, from among whose children a selection has been made for instruction."

Mr. Jones writes to Mr. Telfair, at the beginning of November,—“The Roman Catholic Priest at St. Denis, in the island of Bourbon, has written a very flattering letter to the king, asking his permission to send missionaries to teach his subjects the Roman Catholic religion; and informing him that some were at Bourbon ready to come over, provided his majesty would give them his royal permission. The king wrote an answer, refusing his permission in the strongest terms, saying that he had entered into an alliance with the British nation, and consequently wished to have British Protestant missionaries to instruct his subjects, to whom he would give his permission, as well as protection throughout his dominions.”

Of the state of civilization among the natives, Mr. Jones writes,—“I used to speak many things respecting the inhabitants of Madagascar, which some deemed incredible; but, I assure you, instead of speaking too much, I have not spoken enough concerning them—Their houses are built exceedingly neat and convenient; are high and very airy, and supported by strong timbers, resembling the masts of a ship. The apartments of the royal palace are ornamented with silver mirrors, and are in neatness equal to any rooms that I have seen in the government house at Port Louis. King Radama is exceedingly kind and affable, and is far from being the man that some have described him to be. He appears to possess great talents, and fit to be a king. He speaks the Madecasse and French Creole, and a little of the English. He is a great advocate for education, and esteems the instruction of his people in arts and civilization more than gold and silver. The advantages which are likely to accrue from the continuation of the treaty between the English and Radama, in respect to the christianizing and civilizing of the Malegaches, will be incalculable, and will confer immortal honour on his excellency Governor Farquhar.”

Of the extent of the field now opening before Christian labourers, Mr. Telfair says, —“Were this a narrow field, like colonies

in general, the means appropriated to it should be proportionally small; but, on the map of this hemisphere, Madagascar is far from insignificant in point of extent; and still less so is it in the moral view of its redundant population, in the estimation of the few who have learned to appreciate its latent powers and capabilities."

Governor Farquhar, after expressing his high esteem for Mr. Jones's character, which enabled him to extend to him all that assistance and countenance which were necessary to his progress, writes to the Directors of the London Missionary Society, under date of January 3, 1821—"I consider his residence at the court of Radama as a proof and security of the good faith of that sovereign, for the full performance, on his part, and on that of his subjects, of the articles of that important treaty which I have once more, and, I trust, finally concluded with him, for the entire extinction of the slave traffic for ever, through the whole of his extensive dominions. I may add, that, in my opinion, never was so boundless and favourable a field thrown open to your pious labours—a people without any national religion, or superstitions of consequence to combat—consisting of above four millions of souls, ready, as well as capable of receiving instruction, under the will of a monarch who is as eager to obtain it for them, as you can be to grant it."

Address to the Mummy at Belzoni's Exhibition.

The following lines are from the pen of a master. We never recollect to have met with any thing in the same strain which pleased us so much.—*Liverpool Mercury.*

And thou hast walked about, (how strange a story!)

In Thebes' street three thousand years ago,
When the Memnonium was in all its glory;
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted Dummy:
Thou hast a tongue—come—let us hear its tone;

Thou'rt standing on thy legs above ground,
Mummy!

Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones and flesh, and limbs and features.

Tell us—for doubtless thou canst recollect,
To whom should we assign the Sphinx's fame;
Was Cheops or Cephrenes architect
Of either Pyramid that bears his name?
Is Pompey's Pillar really a misnomer?
Has Thebes a hundred gates, as sung by Homer?

Perhaps thou wert a Mason, and forbidden
By oath to tell the mysteries of thy trade;
Then say what secret melody was hidden
In Memnon's statue which at sunrise played?

Perhaps thou wert a Priest; if so, my struggles
Are vain, for priestcraft never owns its juggles.

P perchance that very hand, now pinion'd flat,
Has hob-a-nob'd with Pharaoh, glass to glass:
Or dropp'd a half-penny in Homer's hat:
Or doff'd thine own to let Queen Dido pass:
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand when arm'd
Has any Roman soldier maul'd and knuckled,
For thou wert dead, and buried, and embalm'd,
Ere Romulus and Remus had been suckled:
Antiquity appears to have begun,
Long after thy primeval race was run.

Thou could'st develop, if that wither'd tongue
Might tell us what those sightless orbs have
seen,
How the world look'd when it was fresh and
young,
And the great Deluge still had left it green:
Or was it then so old that History's pages
Contain'd no record of its early ages?

Still silent, incommunicative elf?
Art sworn to secrecy? then keep thy vows;
But pry thee tell us something of thyself,
Reveal the secrets of thy prison-house;
Since in the world of spirits thou hast slumber'd,
What hast thou seen—what strange adventures
number'd?

Since first thy form was in this box extended,
We have, above ground, seen some strange
mutations;
The Roman empire has begun and ended,
New worlds have risen—we have lost old
nations;
And countless kings have into dust been
humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head
When the great Persian conqueror Cambyses
March'd armies o'er thy tomb with thundering
tread,
O'erthrew Osiris, Orus, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confessed,
The nature of thy private life unfold:
A heart has throbb'd beneath that leathern
breast,
And tears adown that dusty cheek have
roll'd:
Have children climb'd those knees, and kiss'd
that face?
What was thy name and station, age and race?

Statue of flesh—Immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quit'st thy narrow bed,
And standest undecayed within our presence,
Thou wilt hear nothing till the Judgment
morning,
When the great trump shall thrill the solemn
warning.

Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalmed and pure
In living virtue, that when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom.

To the Editors of the Christian Journal.

The following lines were written by one of my Parishioners, on the loss of his little son, named after the celebrated Wilberforce, of England. If you think them worthy of a place in the Journal, they are at your service.

Cincinnati, Dec. 13, 1821.

S. J.

TO MY INFANT.

*Veluti cum flos successus aratro,
Languescit moriens.*

Farewell, my boy, thy parting sigh
Wafted thy spirit to the sky;
Time could not check its ardent flight,
Directed to the realms of light.

Sweet pledge of love, a parent's tear
Fell on thy cheek when death was near;
And ere that cheek had lost its hue,
Affliction bade a fond adieu.

This world was scarcely known to thee,
Ere thy embodied soul was free;
Pure as those saints with sins forgiven,
Who crowd the starry courts of heaven.

I weep not that the rolls of fame
Will not record thy spotless name,
Nor human pride, nor folly raise
Their vain memorials to thy praise.

I weep that such a lovely flower,
W'as wither'd at its natal hour;
But humbly trust, beyond the tomb,
'Twill renovate its faded bloom.

Farewell, my boy, a Saviour's love
Has register'd thy name above:
Around his throne, when time is o'er,
O may we meet to part no more.

S.

Episcopal Acts.

ON Friday, December 21st, 1821, the Festival of St. Thomas the Apostle, the Right Rev. Bishop Hobart held an Ordination in St. Michael's Church, in this city, and admitted the Rev. William Richmond, Deacon, Minister of that Church, and of St. James's Church, to the holy order of Priests. Morning Prayer was conducted by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York; and an appropriate sermon preached by the Rev. Jonathan M. Wainwright, Rector of Grace Church, New-York.

An Ordination was held by the Right Rev. Bishop Brownell, in St. Peter's Church, Cheshire, Connecticut, on the 6th day of Sept. 1821, when the Rev. George B. Andrews was admitted to the holy order of Priests; and David Botsford, and Bennet Glover, to the order of Deacons.—*Church. Mag.*

Mr. Thomas Warner was admitted to the order of Deacons in Trinity

Church, New-Haven, on Friday, the 16th of November, and to that of Priests on Sunday, the 18th of the same month. [We understand Mr. Warner has been invited to assume the rectorship of a church in the island of St. Croix, and that he has already sailed for the place of his destination.]—*Ibid.*

On the 4th of October, the new church in Hamden was consecrated to the service of God by the Right Rev. Bishop Brownell. Morning Prayers were read by the Rev. Mr. Croswell—the Sermon by the Bishop. Several of the neighbouring clergy were present and assisting. The edifice is a chaste and commodious building, highly creditable to the zeal and liberality of the parish. It received the name of Grace Church.—*ib.*

At an Ordination held in Trinity Church, Boston, on Wednesday, the 21st of November last, by the Bishop of the Eastern Diocese, the Rev. Isaac Boyle was admitted to the holy order of Priests. On the following day, the 22d of November, Mr. Boyle was instituted as Rector of the Episcopal church in Deadham. The Right Rev. the Bishop of the diocese was present, and preached on the occasion.—*Gospel Advocate.*

On Wednesday, the 17th of October, the church lately erected in Manchester, Vermont, was consecrated to the worship and service of Almighty God, by the name of Zion Church—services performed by the Right Rev. Bishop Griswold; the Rev. Messrs. Bronson, Humphreys, Beach, Chase, and Baury, assisting.—*Ibid.*

On Thursday, the 18th, in Bethel Church, Arlington, Vermont, Mr. Jordan Gray was ordained to the holy office of Deacon.—*ib.*

Literary Notices.

AMONG the literary enterprizes announced by our countrymen there is one by Messrs. Potter & Co. booksellers, of this city, which we ought to have noticed as soon as it was advertised, because it deserves the particular attention of the American public. We refer to an elaborate work on the Human Mind—the fruit of long and deep study

of the subject—by the Rev. Dr. Beasley, Provost of the University of Pennsylvania. He has chosen an abstruse and difficult theme, but the more honour will redound to himself and the country, if he shall be found to have rectified false theories, and shed new lights on the science of our intellectual being. His researches into doctrines, and his investigation of first principles and appropriate phenomena, have, we know, been indefatigable. We believe the students of Metaphysics, and the class of persons generally, who have a taste for this exalted branch of knowledge, are more numerous in this country than is commonly imagined. It is not, therefore, to be apprehended, that there will be an absolute want of curiosity and judgment as regards the purport and value of his labours. His literary station and repute are such as to render it superfluous for us to say more in relation to his work, until its appearance shall enable us to speak of its execution. It is now in the press, under the title of *A Search of Truth*—the same as that of the celebrated treatise of Father Mallebranch.—*Philad. Nat. Gaz.*

R. P. & C. Williams, of Boston, have in press the Sermons of the Rev. John Yenn, M. A. Rector of Chapham, in 3 vols. 8vo. They are posthumous, and three editions have already been printed in England. The two first volumes made their appearance in 1814, and the third and last in 1818. Reviews of these Sermons are to be found in the *Christian Observer*, vol. 14, p. 26, and vol. 17, p. 655.

Both the above works will appear in the course of January, 1822, and will be for sale at the store of T. & J. Swords, No. 99 Pearl-street, New-York.

Conflagration of St. Philip's Church.

WE regret to state, that on the evening of Tuesday, December 18th, St. Philip's Church, in this city, was destroyed by fire. This church was finished and consecrated in the summer of 1819. It was designed for the use, and occupied by a numerous and respectable congregation, of the coloured members of our communion. The

parish was enjoying the ministry of the Rev. Peter Williams, jun. one of their own colour, who had been admitted into Deacons' Orders; and his services were blessed to the gradual increase and spiritual advancement of its members. The Clergy who occasionally assisted him in his public ministrations, bore uniform testimony to the orderly and devout manner in which the services of the Church were there conducted. There was every prospect of the establishment being largely instrumental to the religious and moral improvement of the coloured members of the community. The dispensation of divine Providence, which thus suddenly deprived the congregation of their place of worship, was naturally a source of deep regret and no small anxiety to its friends. These feelings, however, have been greatly relieved by discovering that the vestry had taken the prudent precaution to have the building insured. The amount which they will thus receive might, perhaps, enable them to rebuild of wood, the material of which their late church was composed. But the experience of this loss, and general considerations of propriety and safety, urge to the erecting of a church of brick or stone. To enable them to do this, they have determined to solicit public liberality. We hope it cannot be doubted, that they will derive from this source such an addition to the amount of their insurance, as will put it into their power to erect a durable, and fire-proof building, in which the benefit to themselves and to the public, arising from the religious and moral improvement of that portion of the community, will be secured to posterity as well as to the present generation.

The fact of their having insured the church will, we hope, increase the public confidence in the care and prudence with which they manage their concerns. The same fact also suggests reflection on the great advantage of always thus securing churches against loss by fire. The burning of one may be the ruin of a parish, while the small addition of the required premium to its annual expenses would hardly be felt. To the churches in this city, especially, many thousand dollars would have been

saved, within the last eight years, if the precaution so providentially taken by the vestry of St. Philip's, had been adopted by others.

DIED, on Friday, the 21st of December, 1821, Mrs. ANN C. LYELL, consort of the Rev. Thomas Lyell, Rector of Christ Church, in the city of New-York.

Sudden was the dispensation of Providence which we here record: for the Sunday subsequent to that when she attended as a worshipper in the House of God, beheld a large assemblage there collected to solemnize the rites that committed her mortal part to the tomb. It was the remarkable characteristic of her, whose death we now notice, that she discharged all the duties of a wife and a mother with a tenderness and fidelity not to be excelled. Her own ease and gratification were forgotten in her devotion to her husband and her family. And, as far as numerous domestic cares admitted, her kind attentions were extended to the circle of her acquaintance and friends; in her intercourse with whom she always manifested a mildness and unaffected courtesy which won their confidence and affection. Exemplary in all the relations of life, she was not a stranger to those pious exercises that sanctify all our other duties; and which afford the ground of confidence, that, through the merits of the Divine Master whom she served, her spirit has gone to the Paradise of God, awaiting in bliss and joy the period when her corruptible shall put on incorruption, and her mortal immortality.

Publishers' Address.

THE Publishers of the *Christian Journal*, in acknowledging with gratitude a large increase to the list of their subscribers during the last year, respectfully solicit a continuance of its present patronage, as well as the further countenance of those who are friendly to the interests of religion and the Church, and of literature in general. It is important to those interests that

permanency should be secured to this Journal; and the Publishers have great pleasure in assuring its friends, that the prospect of attaining this object is very flattering. They trust this declaration will not induce any to withdraw their subscriptions, but that it will stimulate its friends and patrons to continue their names and exertions in its favour, and will prompt new ones to add theirs to so laudable a purpose.

The Publishers are aware that some have objected to the Journal as not sustaining that entire theological cast which could be desired. In reply to this objection it is sufficient to state, that among its subscribers there is a great variety of tastes, and that in every instance to please all can scarcely be expected. The abstracts of the journals of the various conventions present a view, and form an accurate history of the Church: while the accounts of the proceedings of the numerous societies connected with her, show the interest which Episcopalians take in advancing the good of society at large. These abstracts and these accounts must be gratifying to every one, and are sufficiently important to form of themselves a separate publication. But to give variety to its pages, biographical sketches, reviews of books, passages illustrative of historic fact, or of the manners and customs of nations or communities, moral anecdote, and occasionally moral tales, &c. &c. have been, and will continue to be selected. These also cannot fail to be pleasing to a great majority of the readers of the Journal.

In our last volume the mass of original theological essays has not been large; but the Publishers indulge a hope, that the lovers of this kind of reading, whose gratification they are ever inclined to consult, will not have cause to complain on this score in the volume now begun: and they trust, that the permanent establishment in this city of the Theological Seminary of the Protestant Episcopal Church will have a benign influence on the *Christian Journal*, in securing for it valuable communications, and will be instrumental in advancing its literary reputation, and in obtaining for it a large additional patronage.